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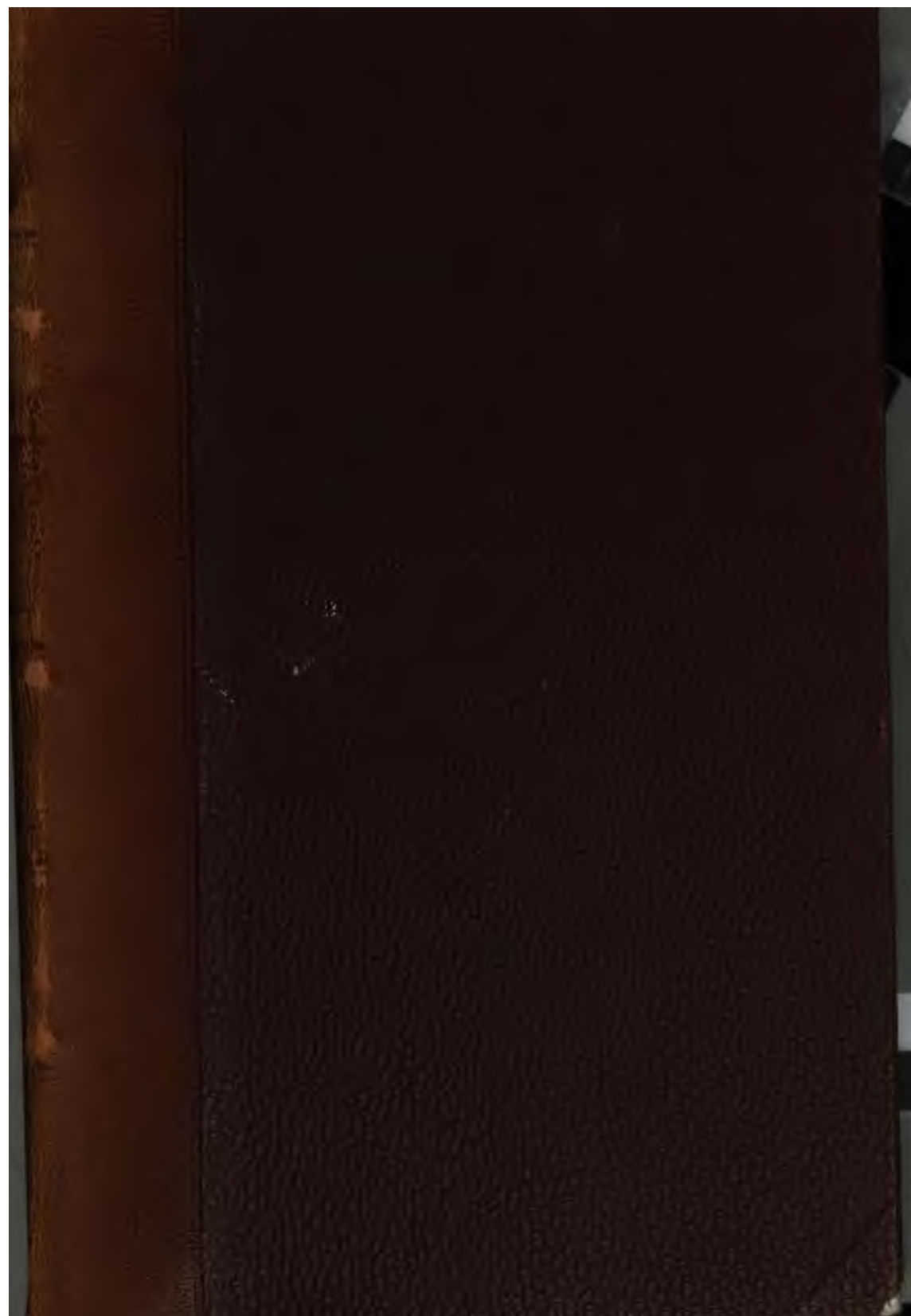
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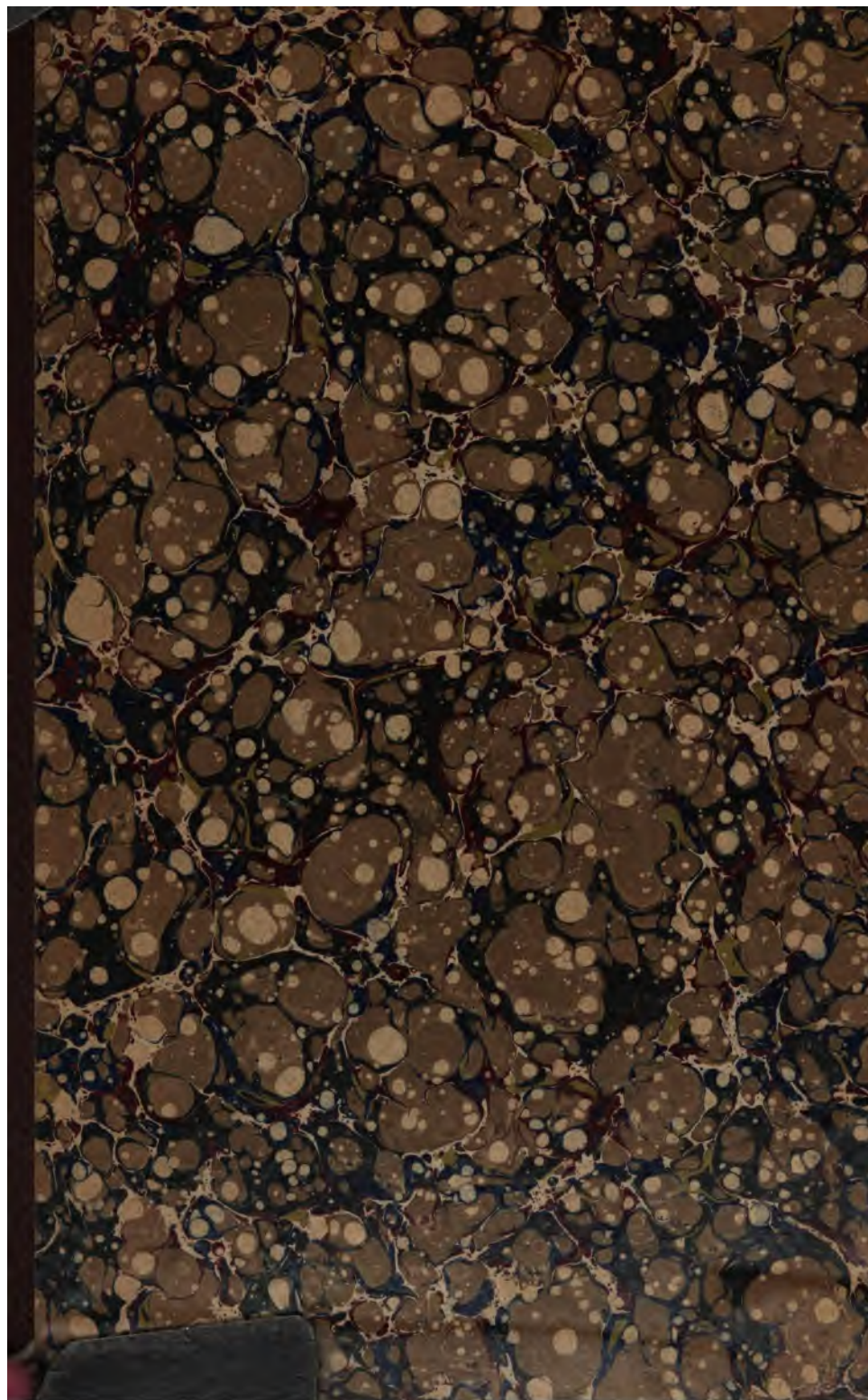
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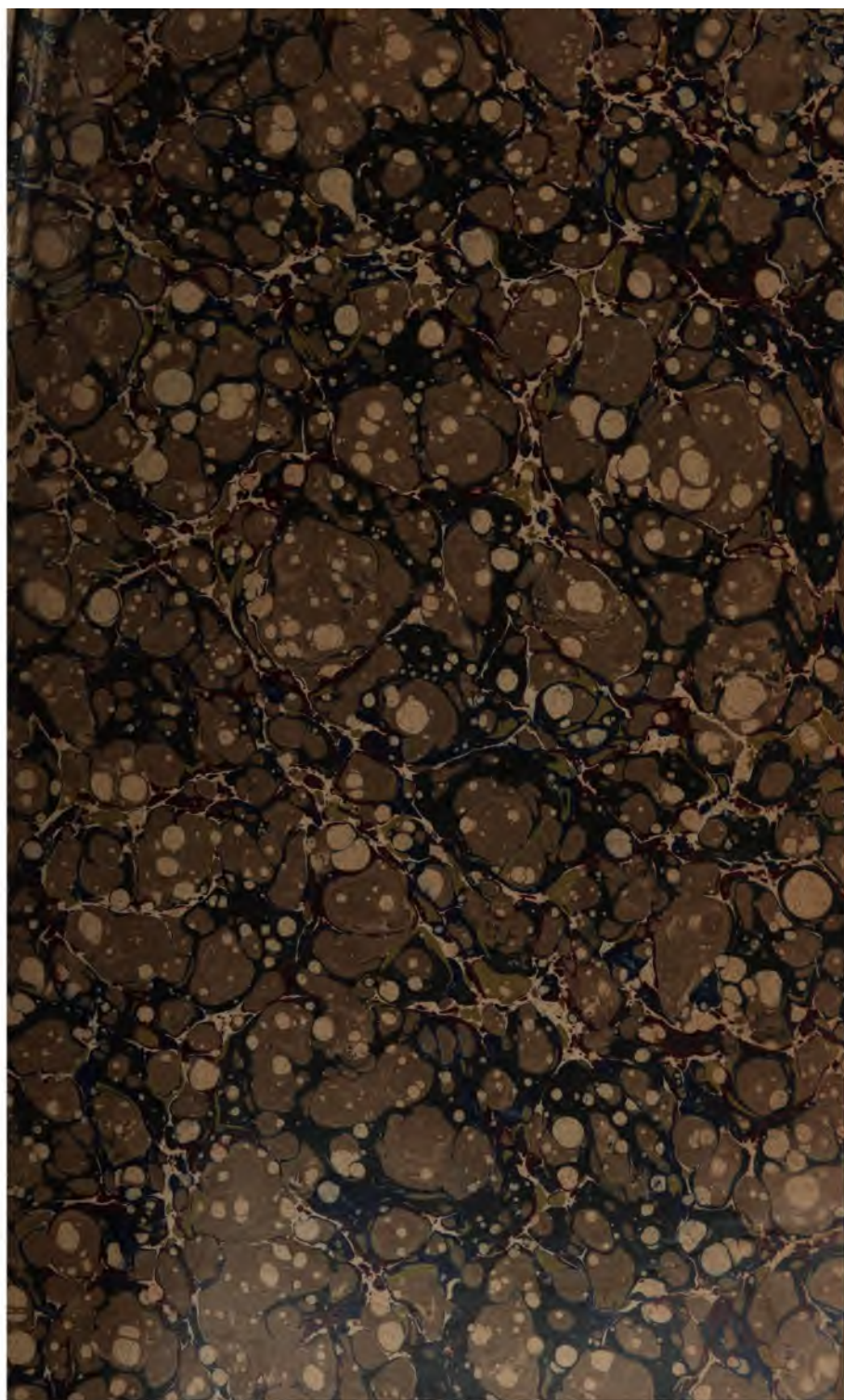
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The Middle-English
Harrowing of Hell
AND
Gospel of Nicodemus.

Early English Text Society.

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The Middle-English
Harrowing of Hell
AND
Gospel of Nicodemus.

NOW FIRST EDITED FROM ALL THE KNOWN MANUSCRIPTS,
WITH INTRODUCTION AND GLOSSARY,

BY

WILLIAM HENRY HULME, PH.D.,

PROFESSOR IN WESTERN RESERVE UNIVERSITY, U.S.A.

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PREFACE.

AN attempt is made in the present volume (1) to make easily accessible to students of English literature all the known Middle-English versions of the *Harrowing of Hell* and the poetical *Gospel of Nicodemus*; (2) to give exact reproductions of the several manuscripts in parallel columns, so far as that is possible in print, as well as the variant readings of all previous reprints; (3) to give in the Introduction a succinct but comprehensive bibliographical account of the manuscripts in which the poems have been preserved and of all those manuscripts, so far as they are known, which contain prose versions of the Middle-English *Gospel of Nicodemus*; (4) to furnish a Glossary of obsolete and unfamiliar words.

The historical account of the rise and growth of the "Harrowing of Hell" motive and of the *Evangelium Nicodemi* in mediaeval literature and art has been made brief, and all explanatory notes have been omitted, because they are to be published in a special edition of one of the Middle-English poetical versions of the *Gospel of Nicodemus* which the present editor has about ready for the press.

I also hope to print in a future volume the most important of the ten (including the Black Letter reprint of Wynkyn de Worde) Middle-English prose versions of the Gospel, which are likewise interesting and valuable in many respects to the student of English literature and language.

The manuscript readings have been retained in the texts almost without exception, inasmuch as corrupt forms of one manuscript are generally explained by reference to the other manuscripts. If the original reading is ever changed, the manuscript form is given in the marginal notes. Few emendations have been suggested, and these are always enclosed in brackets. Resolutions of manuscript abbreviations are printed in italics. The capitals of the manuscripts have been retained, but the punctuation has been modernized. The crosses in final *ll* and the flourishes of final *m* and *n* have been ignored in the text.

The manuscripts of the *Harrowing of Hell* differ so widely and in so many respects from one another, that it would be impossible so to

arrange any two of them in parallel columns as to make the lines always, or even generally, correspond without resorting to a considerable amount of jugglery in placing them. The lines of each manuscript are numbered, therefore, without reference to the numbering of the others, except that the fragment E begins with l. 29, corresponding to the line numbers of L. But E might perhaps with just as much reason be printed and numbered according to the arrangement of O, which has in fact been done by Varnhagen.

I desire in conclusion to make due acknowledgment for the assistance that I have received from many sources in the preparation of this edition. I have met with uniform kindness and consideration from the librarians (and their assistants) of the British Museum, the Cambridge University Library, the Bodleian Library, the Advocates' Library of Edinburgh, the Sion College Library, the Library of Stonyhurst College, the Worcester Cathedral Library, the Salisbury Cathedral Library, and the Library of Magdalen College, Cambridge. I am under special obligations to Mr. J. A. Herbert of the Manuscripts' Department of the British Museum, Mr. Francis Jenkinson, Librarian of the Cambridge University Library, Mr. C. W. Moule, Librarian of Corpus Christi College, Cambridge, and my friend, Dr. W. de Gray Birch, for numerous instances of help and suggestions. I am above all indebted to the enthusiastic encouragement, generously given on many occasions, by the great friend and inspirer of so much of the best English scholarship of the last fifty years, Dr. Frederick J. Furnivall.

WM. H. H.

Cleveland, Ohio (U. S. A.),
July 1907.

CORRIGENDA.

- Sion, l. 478, *for loured read louerd*
 „ l. 1252, *for [leaf 32] read [leaf 31]*
 Harley, l. 632, *for myht read myght*
 Additional, l. 819, *for gon read gan*
 „ l. 1056, *for sithin read sithen*
 „ l. 1104, *for sikerly read sikirly*
 „ l. 1214, *for now read nowe*
 „ ll. 1530, 1644, *for paim read pain*
 „ l. 1612, *for mann read man*

INTRODUCTION.

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I.

THE MIDDLE-ENGLISH HARROWING OF HELL.

THE earliest known attempts at reproducing the *Evangelium Nicodemi* in Middle English are in the form of poetry. And the poetical versions, as well as those in prose, are apparently independent of the Old-English translations and adaptations of the same narrative. That is to say, they are based directly upon a Latin original. If any of the Middle-English poetical or prose versions are translations from the Old French, I have not yet been able to discover the fact. There are, however, a large number of Old-French prose manuscripts of the Gospel of Nicodemus in Continental libraries which I have had no opportunity of examining. But no one of those in the British Museum¹ can, I think, be considered the original of any of the Middle-English versions.

The dramatic *Harrowing of Hell* is the earliest of the Middle-English descriptions of the *Descensus Christi ad Infernos* of which we have any knowledge. And the original manuscript of this piece (which is not in existence at the present day) could hardly have been written later than

¹ O.F. prose versions of the whole or a part of the Gospel of Nicodemus are preserved in the following manuscripts of the British Museum: (a) Egerton 618, ff. 13 b-21 (beginning with the account of the imprisonment and rescue of Joseph of Arimathea). The MS. is on vellum and is as early as the thirteenth century. (b) Egerton 2710, ff. 126-133 b, also of the thirteenth century. It contains a version of the narrative which bears considerable resemblance to that of Harl. 149. (c) Egerton 2781, ff. 173-189 b, of the fourteenth century, contains a free adaptation of the narrative, beginning with the story of Joseph's rescue from prison by Christ. (d) Harl. 2253, ff. 33 b-41 b, from about 1300, contains the same version as Eg. 2710, in different dialect. (e) Addit. 32,090, ff. 3-48, from the year 1445, contains an independent, complete version.

the middle of the thirteenth century.¹ The poem has been preserved in three different MSS., no one of which is later than the middle of the fourteenth century. They are: Bodl. Digby 86, ff. 119-120 b (O)²; Brit. Mus. Harl. 2253, ff. 55 b-56 b (L); Auchinleck, W. 4, I, in the Advocates' Library, Edinburgh (E). The oldest of the three versions seems³ to be that which is designated by O and preserved in the Bodleian Library at Oxford, and this version is probably nearest to the original composition.⁴ This MS., Digby 86, is described in detail by Dr. E. Stengel in his *Codex Manuscriptus Digby 86*, Halle, 1871, and more recently and accurately in the *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae, Pars nona*, etc., compiled by W. D. Macray, Oxford, 1883, pp. 91-97. The MS. is a vellum quarto containing 207 leaves which measure $8\frac{1}{4} \times 5\frac{1}{2}$ inches, and it was probably written during the last years of the thirteenth century. The codex is written with sometimes two columns to a page, sometimes only one column, and it contains 81 different pieces,⁵ which are distributed among three different languages, English, French, and Latin. The *Harrowing of Hell* is described as No. 34 on p. 93 of the *Catalogue*.⁶ The prologue to this version was printed many years ago by Wright and Halliwell,⁷ and the poem has been printed recently in complete form, accompanied by a photographic facsimile of the entire MS., as well as of the other two MSS., by H. Varnhagen.⁸

¹ Dr. Eduard Mall, *The Harrowing of Hell, Das altenglische Spiel von Christi Höllenfahrt*, Berlin, 1871, p. 8; ten Brink, *History of English Literature*, II, 241 ff.; Creizenach, *Geschichte des neueren Dramas*, I, 158 f. Cf. also Wülker, *Das Evangelium Nicodemi in der abendländischen Literatur*, Paderborn, 1872, p. 76 ff.; Mall, "Zu The Harrowing of Hell," *Jahrbuch für romanische und englische Literatur*, XIII, 217 ff.; Dr. K. Béddeker, *Altenglische Dichtungen des MS. Harl. 2253*, p. 264 ff.

² The designations of Mall are retained in this discussion.

³ Cf. Wülker, *op. cit.*; Mall, *Harrowing of Hell*, p. 5 ff.; Béddeker, *op. cit.* There seems to be no good reason for placing the Auchinleck version earlier than L and O, as D. Laing would do (*Preface* to "The Harrowing of Hell" in *Owain Miles and Other Inedited Fragments of Ancient English Poetry*, Edinburgh, 1837). A careful collation of Laing's text was printed by Zupitza, *Wagner's Archiv*, I, 190 ff. Cf. Sir W. Scott, *Sir Tristrem, A Metrical Romance*, Edinburgh, 1819, Append. p. 107 ff.; especially, D. Laing, *A Penni worthe of Witte*, etc., selected from the Auchinleck manuscript. The Abbotsford Club, Edinburgh, 1857, *Preface*.

⁴ But see Mall, pp. 1-10, Varnhagen, p. 22 ff., where the relation of the MSS. to one another and to the original is discussed at length.

⁵ Stengel enumerates only 78.

⁶ No. 32 according to Stengel (p. 52). From Macray's note (p. 93) one would erroneously be led to suppose that this version had been printed three times: "Impr. a J. P. Collier, anno 1836, et J. O. Halliwell, anno 1840, et, una cum *Owain Miles*," etc., whereas no one of the three editions mentioned takes any account of the Digby version.

⁷ *Reliquiae Antiquae*, I, 253, but the reprint contains several inaccuracies.

⁸ It is difficult to understand how the editor could have imagined that any one would ever detect *The Harrowing of Hell* (or *Höllenfahrt Christi*) in the pompous

The piece, which begins on f. 119 and ends near the foot of col. 2, f. 120 b, is written in a distinct hand of the late thirteenth century, with two columns of 33 lines each to a page. The scribe made considerable effort at ornamentation, that is, by red strokes through the initial letter of each line and paragraph. This version contains 256 lines, which is 8 more than version L has and 55 more than version E. The names of the speakers or *dramatis personae* are not given in the MS.

Version L has received much more attention from modern scholars. It has been printed six times¹ (five different editions) since the year 1835, but only one of the editions, that of Varnhagen, represents an exact and careful reproduction of the MS. The Harleian MS. 2253 is a vellum folio of 140 leaves and 3 fly-leaves, one at the beginning and two at the end of the codex. The leaves measure $11\frac{1}{2} \times 7\frac{1}{4}$ inches, and the MS. contains 116 different pieces, "written by several different hands, upon several subjects, partly in Old French, partly in Latin, and partly in Old (*i. e.* Middle) English; partly in verse and partly in prose." If we omit the fly-leaves, in which two different kinds of handwriting are shown, the MS. is actually written in three different hands: (1) ff. 1-48, "written in a round text hand, perhaps by some religious person,"² and probably as early as the last decade of the thirteenth century; (2) ff. 49 b-140 b (*i. e.* to the end of the MS.) are, excepting one and a half columns of f. 52 b, all written in the same hand, the date of which may be placed about 1300; (3) the second half of col. 1 and all of col. 2, f. 52 b are written in a third very small hand of about the same date as the second. Then the *rectos* of the first and last fly-leaves contain extracts in Latin from an old account-book, written perhaps about 1280-1300. The *versos*

Latin of the title-page of this otherwise modest little monograph: *Regiae Friderico-Alexandrinae Litterarum Universitatis Protector D. Carolus Eheberg Rerum Politicarum Professor Publicus Ordinarius, etc. Cum Procancellario Reliquoque Senatu Academico Successorem Suum Civibus Academicis Commendat. Praemissa est Editionis Criticae Vetustissimi Quod Sermone Anglico Conscriptum est Dramatis Pars Prior, Curavit Hermannus Varnhagen. Erlangen 1898.*

¹ J. Payne Collier, *Five Miracle Plays, or Scriptural Dramas*. Privately printed, etc., London, 1836; J. O. Halliwell, *The Harrowing of Hell, A Miracle-Play*, etc. Now first published from the original manuscript in the British Museum. With Introduction, etc., London, 1840; and Bøddeker and Mall as previously cited. A. W. Pollard reprints Mall's text in his *English Miracle Plays, Moralities, and Interludes*, etc. Fourth edition, Oxford, 1904, Appendix III, pp. 166-172. Cf. Varnhagen, *op. cit.* The editions of Collier and Halliwell both contain many inaccuracies of a minor character, while those of Mall and Bøddeker are "doctored," that is to say, they are so called "critical" editions which do not follow any MS. faithfully, and which often represent merely the individual editor's peculiar conception of what the original might have been, but with whose restorations, emendations, and guesses as a whole, probably no two scholars in the world would agree.

² Cf. *Catalogue of the Harl. MSS. in the British Mus.*, vol. II, p. 584.

of the leaves are written in a different and somewhat later hand, and they contain passages from some Latin theological piece. None of the hands are to be placed much after the first decade of the fourteenth century.¹ The MS. is arranged in quires of 12 leaves each, the ends of the quires are indicated by catch-words and the first 48 leaves have two columns to a page; after that the number of columns to the page varies between one and two.

The *Harrowing of Hell*, which is written on ff. 55 b–56 b, is given as number 21 in the table of contents printed in the *Catalogue* and reproduced by Bøddeker, and there described as “an Old English poem upon our Savior’s descent into hell; and his discourses there with Sathanas, the Janitor, Adam, Eva, Habraham, David, Johan Baptist, and Moyses.”² The compiler of the *Catalogue* adds, “I fancy this might have been made for some Interlude, to be acted by Friars or other religious persons.” The piece is written in a fine large hand, with two columns of 40 to 44 lines each on a page. Bøddeker printed all the English poems of this MS., with two or three noteworthy exceptions,³ in his *Altenglische Dichtungen des MS. Harl. 2253*; but the rest of it has remained for the most part unpublished.

The most recent of the three versions seems to be E, which is preserved in the famous Auchinleck MS. (W. 4, I, ff. 35–37) of the Advocates’ Library in Edinburgh. This MS. “was presented to the Faculty of Advocates by Alexander Boswell of Auchinleck,”⁴ and the first writer who showed any appreciation of its value and importance was

¹ Thomas Wright (*Specimens of Lyric Poetry, composed in England in the Reign of Edward the First*. Edited from MS. Harl. 2253, etc., London, 1842. *The Percy Society*, vol. iv, Pref., p. v) thinks the date of the MS. “is fixed by the handwriting and by the contents to the beginning of the reign of Edward II. It contains political songs relating to different events in the reigns of Henry III and Edward I. The two latest are those on the Trailebastons (A.D. 1305) and the death of Edward I (A.D. 1307). It is probable that the manuscript was written in, or very soon after, the latter year.” Collier (*op. cit.*) had already asserted that the MS. was “as ancient as the reign of Edward II, or Edward III,” and Halliwell (*op. cit. Introd.* p. 11) says: “The play now printed occurs in a well-known manuscript on vellum, of the time of Edward II.” Cf. W. W. Skeat, *The Lay of Havelok the Dane*, London, 1868, p. 88, and Mall and Bøddeker, *op. cit.* Joseph Ritson (*English Metrical Romances*, London, 1802, vol. iii, p. 264) says that MS. Harl. 2253 was “written, apparently, in the time of King Edward the second, by some French or Norman scribe,” etc. Varnhagen says (p. 2): Die HS. gehört der ersten Hälfte des 14. Jahrhunderts an.

² The names of *Dramatis Personae* are inserted in the margins of this MS.

³ Especially *The Geste of Kyng Horn* (No. 70) and *The Prophecies of Thomas of Ercecloune* (No. 90), which have been published frequently. That is to say, Bøddeker’s book contains 45 out of the 116 pieces.

⁴ David Laing, *A Penni worthe of Witte*, etc., Pref., p. i. This book escaped the notice of both Mall and Bøddeker, otherwise the former, at least, would have been able to tell us much more than he does about the history of the MS.

Bishop Thomas Percy in his now universally known *Reliques of Ancient English Poetry*.¹ Percy gives the titles of a few of the pieces in the introductory essay² to vol. III. "In the Edinburgh MS. so often referred to (preserved in the Advocates' Library, W. 4. I)," he says, "might probably be found some other articles to add to this list, as well as other copies of some of the pieces mentioned in it; for the whole volume contains not fewer than xxxvii Poems or Romances, some of them very long. But as many of them have lost the beginnings, which have been cut out for the sake of the illuminations; and as I have not had an opportunity of examining the MS. myself, I shall be content to mention only the articles that follow." He then mentions four pieces, all tales or romances, to only one of which, *The King of Tars*, he gives a title; but he does give the first lines of each poem.

The Auchinleck MS. "acquired its chief notoriety in 1803, from having furnished Sir Walter Scott with the text of his elaborate edition of the metrical romance of *SIR TRISTREM*."³ Laing gives us some further information as to the history of the MS. in the following words, after stating that it was presented to the Faculty of Advocates in the year 1744 by Alexander Boswell: "He was raised to the Bench, as a Lord of Session, in February 1754, and died in 1782, in the seventy-sixth year of his age. His son James Boswell was the well-known biographer of Johnson. His grandson, the late Sir Alexander Boswell of Auchinleck, was an accomplished scholar. . . . The previous history of the Manuscript is wholly unknown. It is of a square or large quarto size, of vellum, in double columns, written, as conjectured, in the North of England, not later than the middle of the fourteenth century.⁴ In its original state, the volume must have been of considerable bulk, inasmuch as its folios contain 44 different articles; but, according to the numbers at the head of each leaf, there must at least have been 57 in the volume. Besides the loss therefore of 13 distinct articles, several leaves are more or less mutilated. Of the missing articles, some indeed may have been of small extent, as short legends or lays, but there remain only small portions of the two long romances of Alexander and King Richard. The mutilations are chiefly blanks occasioned by most of the small illumina-

¹ Three vols., London, 1765. I quote from the fifth edition, London, 1812.

² *On the Ancient Metrical Romances*, etc., pp. 25-27, 31, 34, and especially 35.

³ Laing, p. iii.

⁴ Zupitza (*Zur Literaturgeschichte des Gwy von Warwick*, Wien, 1873, pp. 8-9) says that it belongs to the first half of the fourteenth century (*aus der ersten Hälfte des 14. Jahrhunderts*). In *Herrig's Archiv* 87, 90, Zupitza would place the MS. after 1327; while Varnhagen (p. 1) thinks it belongs to the middle of the fourteenth century. Cf. Koelbing, *Ipomedon*, Breslau, 1889, Einl. p. xl.

tions at the head of each article, carefully designed, and finished in gold and colours, having been barbarously cut out, which also entailed the loss of eight or nine lines written on the reverse of the leaves so mutilated. From a circumstance to be stated, it may be conjectured that the volume had fallen into the hands of an ignorant binder, who was in the process of cutting it up for the purposes of his trade, when so many of the illuminations were taken out, as things of no value, before the most considerable portion of the volume was fortunately rescued from complete destruction." After speaking of the circumstances¹ under which he and Turnbull printed the little "volume, entitled 'Owain Miles, and other inedited Fragments of Ancient English Poetry'" in the year 1837, Laing adds a few additional points of interest concerning the history of the Auchinleck MS.: "I was quite unaware, at that time (*i. e.* 1837), that I actually had in my own possession a fragment of two leaves of that Romance (*i. e.* 'King Richard'), which had formed part of this identical Manuscript. They were given to me several years before by a learned and reverend friend, as a specimen of old writing, but had fallen aside. At length, upon examining the leaves, to ascertain what they were, the form of writing seemed to me quite familiar, and I soon discovered that they must have originally formed part of the Manuscript in question. I lost no time therefore in making inquiry, and securing another fragment of two leaves, which I remembered having seen when the others were given me. These I found contained the first portion of 'The Life of Adam,' which is inserted in the present volume. The leaves having been employed as covers of blank paper-books, which were purchased for note-books by a Professor in the University of St. Andrews, before the middle of the last century, the writing in some parts is scarcely legible. I have not been able to ascertain whether any other volumes with similar covers may still exist; but the discovery of these few leaves is sufficient to suggest the idea that Lord Auchinleck rescued the bulk of the Manuscript from being so employed. Probably attaching much less importance to the volume than it has obtained, it was bound in the plainest manner, some of the leaves were misplaced, and, when compared with the recovered fragments, of which the parts folded over the boards are preserved, it must have suffered in the rebinding, by being rather unsparingly cut in the edges. The volume is now rebound in morocco, in a style more suitable to its worth, and the mutilated leaves have been carefully mended."

Laing then states that Bishop Percy was the first to give any account

¹ *A Penni worthe of Witte*, Pref. p. ii.

of the MS., but on information which was communicated to him by Dr. Blair. Ritson also examined the MS. very carefully, and made a list of its contents in the year 1792, at the same time transcribing select portions, "which he afterwards published in his collection of English Metrical Romances."

Sir Walter Scott's description¹ of the MS., which is reproduced² with a few corrections and additions by Laing, is as follows in its essential features: "This valuable record of ancient poetry forms a thick quarto volume, containing 334 leaves, and 44 different pieces of poetry; some mere fragments, and others, works of great length. The beginning of each poem has originally been adorned with an illumination; for the sake of which the first leaf has in many cases been torn out, and in others cut and mutilated. The MS. is written on parchment, in a distinct and beautiful hand, which the most able antiquaries are inclined to refer to the earlier part of the thirteenth [fourteenth] century. The pages are divided into two columns, unless where the verses, being Alexandrine, occupy the whole breadth of the quarto. In two or three instances there occurs a variation of the handwriting; but as the poems regularly follow each other, there is no reason to believe that such alterations indicate an earlier or later date than may be reasonably ascribed to the rest of the work;³ although the satire against Simonie, No. 44, seems rather in an older hand than the others, and may be an exception to the general rule. . . . Many circumstances lead us to conclude that the MS. has been written in an Anglo-Norman convent,—That it has been compiled in England there can be little doubt. Every poem, which has a particular local reference, concerns South Britain alone. Such are the satirical verses, No. 21, in the following catalogue; the *Liber Regum Angliae*, No. 40; the Satire against Simonie, No. 44. On the other hand, not a word is to be found in the collection relating particularly to Scottish affairs." Then follows immediately the list of subjects in the MS. together with an extensive description of the different poems and fragments, as well as the first or last lines from each piece, keeping to Scott's notation.

The Auchinleck MS. is a medium-sized vellum quarto, the leaves of

¹ *Sir Tristrem, a Metrical Romance*, Edinburgh, 1803, Appendix, p. 107 f.

² *A Penni worthe of Witte*, Pref., pp. xiii-xxxi. It would require too much space to reproduce the first or last lines from the several poems, as is done in the Scott-Laing list. A more recent and trustworthy account of the entire MS. is given by Koelbing in *Engl. Studien* 7, 178-191.

³ Turnbull says (*Legendae Catholicae, A Lytle Boke of Seyntlie Gestes*, Edinburgh, 1840, pp. v-vi): "This manuscript is supposed to have been written in some north of England Monastery about the latter end of the thirteenth or commencement of the fourteenth century, and this hypothesis appears to be warranted both by the structure of the language and the chirograph."

which measure $10 \times 7\frac{1}{2}$ inches. The entire volume seems to have been arranged in quires of eight leaves, since catchwords occur with considerable regularity at the end of each eighth folio. Thus there are still thirty-seven catchwords in the MS., indicating the ends of as many quires.

In its unmutilated form the *Harrowing of Hell* probably occupied ff. 35 b-37 a. But f. 35 has been torn out, probably on account of the miniature that adorned the upper margin, so that only a narrow strip, containing the beginnings of the lines of col. 1, f. 35 and the ends of the lines of col. 2, f. 35 b, now remains. Half of f. 37 has also been torn away, leaving col. 1 of the first page and col. 2 of the second almost entire. Leaf 36 remains complete and virtually uninjured, and from this leaf and the remnants of the other two leaves we see that the piece was written in two columns of 44 lines each to a page. The hand is rather small, but it is for the most part easy to read. The pages show considerable effort at ornamentation in the heavy, bright-colored flourishes of the capitals and the touches of red for the initial letters of the lines. The *Harrowing of Hell* is designated as No. XIII in the MS., and it is found as No. 8 in the descriptions of Scott-Laing and Koelbing.

A careful examination of this part of the MS. shows that at least one column (and possibly more) of the *verso* of f. 35 belonged to our poem. The concluding words of the first two lines of col. 2, f. 35 b, *mare : Helle fare*, might indicate that they belonged either to the *Harrowing of Hell*, or to some other poem which immediately preceded it in the MS., and of which they were the concluding lines. By comparing the first thirty lines of the London and Oxford versions with the remnants of the lines of col. 2, f. 35 b, we shall find that the similarity between this part of E and the corresponding part of L-O is closer if we take the second couplet (*helle : -es duelle*) of the column as the beginning of *Harrowing*. The first couplet would in that case form the conclusion of another poem. Immediately after the first couplet there is blank space on the strip for two lines, and we may very reasonably assume that this space was originally for the rubric or title of the *Harrowing of Hell*. If then the first two lines of the column with the immediately following space, as well as two other spaces of 1-2 lines each (for the speakers?) near the centre of the column be omitted from the count, the remnants of 35-40 lines are still visible on the strip. This number (35-40) of lines, moreover, agrees quite closely with that of the corresponding lines in the other two MSS.

At the foot of the *recto* of the strip (f. 35 a) occurs the *explicit* of the poem entitled *þe deputisoun bitwen þe bodi & þe soule*, and between this

explicit and the second couplet of col. 2, f. 35 b, there would therefore be space for two columns and two lines. Supposing the columns to have had the same number (44) of lines as those of *Harrowing*, we should have 90 lines for this intervening space. And if we deduct say 5-10 lines for the space of the miniature which probably stood at the head of the second column of the *recto* (f. 35) and the same number for the beginning of col. 1 of the *verso*, which would have been torn away with the miniature, there would still be 75-80 lines in these columns in the original form of the MS. But so many lines at the beginning of E would increase the length of this version of the poem out of all proportion to that of the other two MSS. For if we assume only 75 lines for the columns in question, they would give E about 275 lines besides the 28-30 lines wanting in the conclusion, as compared with L and O. There is no good reason, however, for supposing that E contained originally 45-50 lines more than L and O. The simplest solution of the difficulty would be to assume that the two columns of f. 35 were originally occupied by a short independent poem which has entirely disappeared. Or we might accept the rather improbable supposition that col. 2, f. 35 a, was left blank, and that *Harrowing* began beneath a miniature in col. 1, f. 35 b. Varnhagen does not express himself with certainty on this point. He reckons the number of missing lines at about 76, which, he thinks, might have belonged either to an independent poem or to the *Harrowing of Hell*.¹

II.

THE MIDDLE-ENGLISH POETICAL GOSPEL OF NICODEMUS.

THE M.E. verse translation of the *Gospel of Nicodemus* has been preserved in at least four manuscripts, all of the fifteenth century. Three of them are in the British Museum, and the fourth is in the library of Sion College. All of these MSS. must be considered copies of earlier ones, and they would all seem to go back eventually to the same original. The press marks of these MSS. are: Brit. Mus. Cotton Galba E IX (G); Brit. Mus. Harl. 4196 (H); Brit. Mus. Addit. 32,578 (A); Sion College arc. L. 40.2^a + ² (S). From the standpoint of kinship and similarity they fall into two, possibly three, groups: (a) G-H, (b) A-S; or (b) A, (c) S. The first group seems to be closer to the original than the other or others. It is written in the Northern dialect, as are also the other versions, but the latter group, especially A, shows a very decided Midland tendency in the

¹ Cf. *op. cit.* p. 1: Diese ungefähr 76 Verse können nun entweder ein selbständiges Gedicht gebildet oder zu unserm Denkmale gehört haben.

word-forms. The A-S group was written between the beginning and the middle of the fifteenth century, and A is certainly the earlier of the two. The differences between A and the G-H group are so striking and so numerous, that it could not possibly have been copied from either G or H, nor could either member of this group have been copied from A. But S sometimes follows G-H exactly, sometimes it reproduces entire lines as they occur in A,—lines which have no counterpart in G-H. It is, therefore, not improbable that the scribe of S had copies of G-H and of A before him at the time of writing. It may be doubted whether the version A, in its present form, is a copy of the original of which G-H is a transcription. The discrepancies in language and style are almost too great and too numerous to justify such a conclusion. In other words, we should probably not be far from correct in assuming that A goes back through an intermediate link (y) to the common original (x).¹ Both A and S omit the sixteenth stanza (ll. 181-192)² of the G-H version, and both show everywhere traces of a slightly different origin. S also omits twelve lines (1747-58) near the end of the poem, as well as several other single lines or couplets, and there are numerous instances of the carelessness and ignorance of the copyist. The language and style of A are generally more modern than the same features of the G-H group.

The conclusion of the poem as represented by version A is wholly different from that of the other three MSS. That is to say, A is the only one of the MSS. which attempts to reproduce in its proper (or any) connection the letter of Pilate to the Emperor Claudius. And it omits that part of the narrative of G-H-S contained in ll. 1717-1764 (*i. e.* the concluding 45-50 lines of the poem) in which Annas and Cayphas attempt to prove to the satisfaction of Pilate that the 5500 years, mentioned by the angel to Seth at the gates of Paradise when he appeared there on his mission to get the Oil of Mercy for his father Adam, had already elapsed. But in spite of this omission and that of the stanza previously noticed, A contains thirty-six lines, or three stanzas, more than the G-H version.

There is considerable difference between the metre and rhythm of G-H on the one hand, and of A-S on the other. The latter MSS. show much greater variation in the number of syllables to the line, and A, especially, very frequently omits the alliteration altogether, which is generally

¹ This is of course only a supposition which in our present state of information about the MSS. can neither be proved nor refuted. But it is like most of the futile efforts at setting up genealogical tables where several MSS. are to be considered: its value is weakened by the personal equation, and it is subject to complete annihilation at any time by the discovery of a new MS.

² This stanza has nothing corresponding in the *Evangel. Nicodemi*.

present, even in the three-stress lines, of the G-H version. But the versions are all written in peculiar twelve-line stanzas, each of which is made up of two, according to Schipper, three parts, or rhythmic periods. The first two parts contain each four alternately rhyming lines, of which the odd ones have four stresses (eight syllables) and the even ones three (six syllables¹). The third part has four alternately rhyming lines, and each line usually has three stresses (six to seven syllables). In version A there is a considerable proportion of the even lines in the first two parts of the stanza with eight syllables (four stresses), and in the last parts there are many lines that have seven syllables and a few that have eight. The rhyme scheme is, however, uniform throughout all the MSS., and is represented thus: abab,abab,eded. Schipper² gives a very clear and concise history of the development of the separate four-stress and three-stress lines, as well as of various combinations of these lines into strophes or staves. He has moreover shown that twelve-line stanzas are by no means infrequent in Middle-English literature. But he has not given any account, strange to say, of the twelve-line stanza of the Gospel of Nicodemus which was apparently developed under foreign influences and at a comparatively late date, and which is of rare occurrence. In fact, I know of no other instance in the entire range of Middle-English literature.

Schipper³ says that eight-line stanzas with cross-rhymes and composed of four and three stresses in alternate succession are exceedingly rare in English literature. And we may suppose that our twelve-line stanza was developed from such a stanza, or by (1) doubling the first four lines, and (2) by appending a *Cauda* of four more three-stress, alternately rhyming lines to these eight. To what extent French, Provençal, and other Romanic verse forms influenced this peculiar Middle-English development, I leave for the consideration of some one better versed in the history of the metrical forms of the Middle Ages. It is worth noting that, judging from the verse form, the Middle-English poetical Gospel originated in entire independence of the Old-French versions of the same story.⁴

¹ But there are many of these lines that have seven, and a few even eight syllables. Schipper was apparently unfamiliar with this stanza when he wrote his book. See J. Schipper, *Englische Metrik*, etc., *Zwei Theile, Erster Theil: Altenglische Metrik*, Bonn, 1881, p. 421 f.; cf. Paul's *Grundriss*, II, 1072; and especially Schipper, *Grundriss der Engl. Metrik*, Wien, 1895, bk. II, p. 267 ff.

² Cf. *Grundriss*, 1st Theil, Cap. 4, p. 75 ff.; 2nd Theil, 2^{ter} Abschnitt, cap. 1, p. 176 ff.; and the whole of Buch, II, p. 267 ff.

³ *Grundriss*, p. 302; cf. *ibid.* p. 320; *Englische Metrik*, II, 599-600.

⁴ Cf. G. Paris and Bos, *Trois versions rimées de L'Evangile de Nicodème*. Paris, 1885. (Société des Anciens Textes Français.) Moreover, the Provençal poetical Gospel of Nicodemus certainly exerted no influence in this direction, because it is not

The English stanzaic form which most resembles that of the *Gospel of Nicodemus* is found in several of the York Plays. There are twelve lines in this stanza which likewise consists of two (or three) parts. But the first eight lines have four stresses each—not one four-stressed followed by a three-stressed line,—while the last four lines have three stresses each, just as the Gospel stanza. The rhyme order in the two cases is precisely the same, that is, abababab, cd cd.¹ This twelve-line stanza is employed in twelve² different plays. There are also two plays³ in which the rhyme order of the last four lines of the stanza is varied (abababab cb cb and abababab cd dc), and two⁴ in stanzas of twelve lines in which the character of the lines as well as the rhyme order is varied. About one-third of the plays, therefore, are written in the twelve-line stanza, and in the case of the first fourteen of these twelve-line stanza plays there can be little doubt, I think, that they are imitations of the Gospel stanza.⁵

Two of the MSS. (H and S) of the M.E. poetical *Gospel of Nicodemus*, and variants from a third MS. (G), were printed several years ago by Dr. Carl Horstmann.⁶ The reprints are generally reliable; but a few errors of minor importance escaped Horstmann's notice, and through a peculiar oversight he marks l. 932⁷ as wanting in version S, though it is perfectly distinct in the MS. The MS. Addit. 32,578 was not acquired by the British Museum until the summer of 1885,—some three years after the date of the last of these reprints by Horstmann. It is therefore not altogether unnatural that version A was unknown to him. The MS. has in fact never been carefully and exactly described, for the description of the *Catalogue of Additions to the MSS. of the British Museum* is meagre and imperfect, and Percy Andreae⁸ confines his remarks about it entirely to one article, viz.: *The Pricke of Conscience*.

It is not easy to determine which of the four MSS. has followed the common original most closely, or which is the earliest. But the age of these MSS. is in itself conclusive evidence that no one of them can be taken as

written in strophic form. Cf. H. Suchier, *Denkmäler provenzalischer Literatur und Sprache*, Halle, 1883, Bd. I, p. 1 ff.

¹ Cf. Toulmin-Smith, *The York Plays*, Introd. p. li.

² They are Nos. X, XI, XII, XV, XVII, XX, XXIII, XXIV, XXVII, XXXV, XXXVII, XLIV.

³ II, XXVIII.

⁴ XVIII, XXXIII. Cf. Smith, *op. cit.*

⁵ See below the further discussion of the relation of the *York Plays* to the M.E. poetical *Gospel of Nicodemus*.

⁶ H in *Archiv für das Studium der neueren Sprachen und Literaturen*, 53, 389 ff. (1874); S in *Archiv* 68, 207 ff. (1882); the variants from G (as compared with H) in *Archiv* 57, 73 ff. (1877).

⁷ See *Archiv* 68, 217.

⁸ *Die Handschriften des Pricke of Conscience von Richard Rolle de Hampole im Britischen Museum*. Berlin, 1888.

the original version. For, while no one of them probably originated earlier than about 1400, there are good reasons for believing that the poetical *Gospel of Nicodemus* was in existence as early as the first quarter of the fourteenth century. Craigie¹ has proved it to be more than probable that certain parts of the York Plays follow the M.E. poetical Gospel rather than the Latin *Evangelium Nicodemi*. He has indeed produced such an array of parallelisms between the poetical version H and those plays of the York cycle which represent Christ's passion and descent into Hades, that there cannot be any doubt about the intimate connection between the two productions. The resemblances are of such a nature as to make it almost certain that the author of the plays borrowed extensively from the poetical Gospel, and not *vice versa*. Craigie's theory as to the relationship may be gathered from the following passage:² "The above parallels are quite sufficient to prove that the author of the plays cited was familiar with the northern version of the *Gospel of Nicodemus*. From the general character of his borrowings it seems most probable that he had parts of it by heart, and utilized these when opportunity or memory served. Had he been working directly from a written copy, his borrowings would probably have been more numerous and closer to his original. That the translator and the dramatist were one and the same person is less likely; style and vocabulary are distinctly against such a supposition. It may be noted too that while many of the plays are written in a stanza resembling that of the Gospel, the precise metre of the latter is not adopted in a single case. The difference is that in the latter the even lines have only three stresses (six syllables) while in the Plays they have four." A few of the most striking parallelisms from Craigie's long list must suffice here. In the second stanza of the Gospel we have a register of the names of the accusers of Christ:

Simon, Zayrus and Caiphas,
 Datan and Gamaliell,
 Neptalim, Leui and Iudas,
 With paire accusinges fals and fell,
 Alexander and als Annas,
 Ogaines Ihesu þai speke and spell;
 Bifore Sir Pilate gan þai pas,
 paire tales vntill him gan þai tell.³

¹ *The Gospel of Nicodemus and the York Mystery Plays*, in *An English Miscellany*. Presented to Dr. F. J. Furnivall, Oxford, 1901, p. 52 ff.

² Pp. 60-61.

³ I have followed G instead of H, and have introduced capitals where they are required, and omitted italicised resolutions of MS. abbreviations.

One more example from the list furnished by Craigie's study will be sufficient to show the validity of the contention. The prophecy of John the Baptist, which follows soon after that of Isaiah in the Gospel (1237 ff.), runs thus :

I baptist him right with my hend
In þe water of flom Iordan ;
þe haly gaste on him gan lende
In a dowue liknes þan ;
þe voice of þe fader doun was send
And thus to speke bigan.

Very similar lines are spoken by Johan Baptist in Play xxxvii, 75-80 :

I baptiste hym with bothe my hande
Euen in þe floode of flume Jordanne ;
þe holy goste fro heuene discende
Als a white dowue doune on hym þanne ;
þe Fadir voice, my mirthe to mende,
Was made to me euen als manne.¹

Returning to the question of the probable date of the original version of the *Gospel of Nicodemus*, we may now assume that it is earlier than the York Plays. Miss Toulmin-Smith thinks² the date of composition of these plays may "safely be set as far back as 1340 or 1350, not long after the appearance of the *Cursor*," and Hupe believes that the *Cursor* was written between 1255 and 1280. If, therefore, Miss Toulmin-Smith and Hupe³ are approximately correct in their proposed dates for the composition of the York Plays and of *Cursor Mundi*, then the poetical version of the *Gospel of Nicodemus* was probably first translated not far from the beginning of the fourteenth century. Craigie thinks⁴ "there can be little doubt . . . that the translation is much earlier than [the beginning of the fifteenth century]; in all probability it belongs to the first half of the fourteenth century."

Besides these four manuscript versions of the Middle-English *Gospel of Nicodemus*, another version was for a long time supposed to be preserved in the Pepysian collection of Magdalen College Library, Cambridge. Wülker,⁵ Hortsmann⁶ and Brandl⁷ have all treated the subject upon the supposition

¹ Cf. Craigie, p. 60 ; Smith, p. 376. Special consideration of the general influence of the *Gospel of Nicodemus* upon the mediaeval drama will be found in the editor's study of the *Harrowing of Hell* as an inspiring force in mediaeval life, art and literature, which is shortly to be published.

² *Op. cit.* Introd. p. xlv. Craigie says (*op. cit.* p. 61): "In any case, it is scarcely possible to fix its date (*i. e.* of Gospel) so precisely as to exclude the supposition that the *York Plays* are, as a whole, to be dated c. 1350."

³ Cf. *Cursor Mundi*, E. E. T. S. 99-101, p. 186 f.

⁴ *Op. cit.* p. 61.

⁵ *Op. cit.* p. 18-19.

⁶ *Archiv* 53, 389.

⁷ Paul's *Grundriss der germanischen Philologie*, II, 630.

that this was the oldest and perhaps best (as far as the poetry is concerned) of all the known versions. But no one of these scholars apparently made any attempt to examine the MS. for himself. And Bernard¹ was perhaps responsible for the wide circulation given to this one of several current errors² about the *Gospel of Nicodemus*. For he records No. 37 among the manuscripts of Samuel Pepys as "Nicodemus's Gospel in English Verse, of about the year 1300. Pergam. fol."³ Bernard had no doubt seen the first page of the MS. upon which the words "Nycodemus his gospel" actually appear. A cursory examination of the piece so entitled shows at once that it really (in the form as preserved in MS. Pepys 2014) has nothing to do with the *Evangelium Nicodemi*,⁴ but is a fragmentary version of the well-known poem of *Titus and Vespasian, or The Destruction of Jerusalem*.

The Cotton MS. Galba E IX is a large vellum folio of 114 leaves which measure $13 \times 8\frac{1}{2}$ inches. It is arranged in quires of twelve leaves each, the ends of the quires being indicated in every case by catch-words. The first quire wants one leaf, and the last contains only four leaves (counting two fly-leaves). The MS. is written in a fine large hand (or hands) of the first half of the fifteenth century, and it has two columns of 47-48 lines each to a page. Capitals, especially those at the beginning of the first line of each column and paragraph initials, are often profusely ornamented with large flourishes of black and yellow, which are in many cases so constructed as to represent the faces of angels, men, demons, leaves of trees, flowers, etc. A careful examination of the chirography of the MS. shows that six different scribes (at least, hands) were concerned in its composition, but all of the hand-writings except two present a general appearance of uniformity at first sight. The first of the hands extends to f. 48 b, the second to within a few

¹ Edward Bernard, *Catalogi Librorum Manuscriptorum Angliae et Hiberniae*, Oxford, 1697, vol. II, p. 208, No. 6756.

² These will be noticed and corrected in another connection.

³ Wülker does not give Bernard as his authority, though he quotes the exact words of the catalogue, cf. p. 19.

⁴ In its complete form this poem does contain (ll. 395-666) the principal features of the Gospel, but these lines are wanting in the Pepysian MS. The fragment has 3114 lines out of more than 5000, and it was recently printed by R. Fischer (*Archiv* 111, 285-298, and 112, 25-45) under the misleading title *Vindicta Salvatoris. Mittel-englisches Gedicht des 13. Jahrhunderts*. Cf. J. A. Herbert, *Titus and Vespasian, or The Destruction of Jerusalem*, London, 1905. The Roxburghe Club, *Introduct.* p. xxiii-xxiv; also, Fritz Bergau, *Untersuchungen über Quelle und Verfasser des mittel-englischen Reimgedichts. The Vengeance of Goddes Deth (The Bataille of Jerusalem)*, Diss. Königsberg, 1901, and the review of the same by W. Suchier, *Archiv* 108, 199-206; W. Suchier, *Ueber das afrz. Gedicht von der Zerstörung Jerusalems*, Diss. Halle, 1899, and *Zeitschr für roman. Philologie*, Bd. xxiv-xxv; F. Kopka, *The Destruction of Jerusalem*, etc., Diss. Breslau, 1887.

lines of the head of col. 1, f. 50,¹ the third through f. 51 b, the fourth to f. 76, the fifth hand extends through the *Pricke of Conscience* (ff. 76-113), and the last three pages (fly-leaves) of the MS. (ff. 113 b-114 b) are written in a sixth hand which differs altogether from any of the preceding.²

Excepting Horstmann³ and those students who have followed him, the consensus of the best recent scholarly opinion would place the date of Galba E IX in the early years of the fifteenth century. T. Wright said⁴ half a century ago, "The manuscript (*i. e.* Galba E IX) which has preserved them (*i. e.* the Songs of Minot) belongs to the earlier part of the fifteenth century, probably to the reign of Henry V;" while Ritson⁵ was of the opinion that it was "written in the time of Richard II or towards the close of the fourteenth century, and not, as appeared to Warton, who knew nothing of the age of MSS. and probably never saw this, 'in the reign of King Henry the Sixth.'" Morris⁶ says: "The handwriting of the Cottonian (Galba E IX) manuscript is generally assigned to the reign of Henry V, but there are good reasons for placing it not later than the commencement of the fifteenth century." W. Scholle⁷ probably did not see the MS. and therefore rests content with the citation of the opinions of other well-known scholars. Prof. Herford⁸ assigns it to the early years of the fifteenth century, and Hall,⁹ who discusses the question at considerable length, says: "The handwriting of this MS. is of the first twenty years of the fifteenth century. The evidence offered by the poem printed at p. 101 would be in favour of a date immediately before the Battle of Shrewsbury in 1403. For the enthusiastic partisan of the conspirators against Henry the Fourth would hardly have written in such a strain after the battle which shattered the hopes of his party. At the utmost we cannot carry the *composition* of the concluding portion of this piece down later than 1407, and it is difficult to conceive of its being copied as it stands later than the date which marks the definite triumph of Henry the Fourth." Craigie¹⁰ is of the opinion that "both manuscripts (*i. e.* Galba E IX and Harl. 4196) of the Gospel belong to

¹ F. 49 is in fact about one half-inch broader than the other leaves of the MS.

² It is therefore incorrect to say that the entire MS. is written in one and the same hand; cf. J. Hall, *The Poems of Lawrence Minot*, second ed., Oxford, 1897, Introd. p. ix.

³ See under the description of Harl. 4196.

⁴ *Political Poems and Songs*, London, 1859, I, 58, footnote.

⁵ *Metrical Romances*, III, 229.

⁶ *The Pricke of Conscience*, p. iv. Campbell (*The Seven Sages of Rome*, Boston, 1907, Introd. p. lxvii, footnote) is in error when he reckons Morris with those scholars who "date the MS. in the second half of the fourteenth century."

⁷ *Laurence Minot's Lieder, Quellen u. Forschungen*, Heft 62, Strassburg, 1884, Einleit. p. viii.

⁸ *Dict. Nat. Biogr.*, art. "Lawrence Minot."

⁹ *Op. cit.*; cf. pp. 101-109.

¹⁰ *Op. cit.*, p. 61.

the early part of the fifteenth century, and are thus not much (if at all) older than the manuscript of the *York Plays*." Campbell says (*op. cit.*): "The date of the manuscript is early in the fifteenth century."

A complete list of the poems contained in this valuable MS. is given by Hall,¹ but a brief description of the contents may be added here for the sake of convenience to students of Middle-English literature.

The *recto* of the first leaf is blank except for the words "*Chaucer² exemplar emendate scriptum.*" The second leaf is from an entirely different MS., it is in Latin and apparently belonged to a book of hours. On f. 3 a there are a few faded lines which seem to indicate that the scribe of the sixth hand probably began there to copy the short pieces which he afterwards entered on ff. 113 b–114. There are also a few recipes or inventions on the same page in a different hand which have been crossed out. The *verso* of f. 3 is blank. The actual contents of the MS. begin therefore with f. 4.³ The most important poems of the list are, besides *The Gospel of Nicodemus: The Romance of Ywaine and Gawayne* (ff. 4–25), *The Proces of the Sewyn Sages* (ff. 25 b–48 b), *The Poems of Lawrence Minot* (ff. 52–57 b), and *The Pricke of Conscience* (ff. 76–113).

The Gospel begins on 57 b and extends to within a few lines of the head of col. 2, f. 66 b. The rubric is, "*Hic incipit euangelium nichodemi.*" There are a few stanzas in a much later hand just after the end of the Gospel and on the same page:

"What shal happen else weene
After MCCCC lx. yerne:

When mametri is beate downe
An þe godspel trwe Ifownde
Then shall begin holly wrte to be senne.

In eache mans breste
There dooth it rest,
Whaȝ shall betide
Of þe wordle wide
They haȝe all byt (?) ȝeste.

¹ *Op. cit.* pp. vii–viii.

² The name "Richard Chawfer" occurs on the *verso* of the last leaf in the volume. It seems to have been these words which attracted the attention of Tyrwhitt to the MS. and brought about the discovery of Minot's poems. See Ritson, *Poems written on Interesting Events in the Reign of King Edward III, Anno MCCCLII, by Lawrence Minot, 1795*, pp. vii, viii; cf. Hall, *op. cit.*, Scholle, *op. cit.*

³ Throughout this discussion all references to MSS. will be according to the present pagination. But in the case of Galba E IX the older pagination may be obtained by deducting three from the present numbers.

He that casteth of the olde
Before he know the newe,
Maye weepe in the winter
When frostes dooth inswe.

All olde thinges ar not ill
Where wise men doo weue;
Som newe thinges ar scharce good
And that is trwe."

There is a peculiar piece at the end of the MS. (f. 113 b) which has, I think, never been printed in full and which runs as follows:

"The horsse hath xxv properties, þat ys to say: He hath iiij off a lyon, iiij off an ox, iiij off an asse, iiij off an hare *and* iiij off a fox, and v of a woman.

After a lyon, prowde-herted, brode-brestid, iiij good legis, *and* a stowte stern. After the ox, out(?)-ribbed, low-brawned, schort-pasterd *and* well Ifed. After the asse, well-mouthid, well-wyndyd, strenght-bakked (?) *and* rownd-foted. After the hare, steep yen, wyght off fote, tornyng on litell grownde, ii god filets. After the fox, prik-eryd, fayr-sided, schorte trottyng, *and* a litell hed. After a woman mery of chere, brode-buttokyd, *and* esy to lepe on, good at long-rynnnyng, *and* steryng vnder a man.¹

Heded as an ox;
Tayled as fox;
Comly as a kyng;
Nekkyd as a dukyng;
Mowythyd as a kliket;
Witted [as] a wodkok;
Wylled as a wedercoke."

The Harleian MS. 4196 is also a folio on vellum and very large, like Galba E IX. It contains 258 leaves measuring 15 × 9½ inches and having two columns of 47-49 (usually 48) lines each a page. The MS. is bound in quires of eight leaves each, the ends of the quires being indicated by catch-words. There are two leaves (one probably a fly-leaf) missing from the first quire, two from the fourth, and one from the thirteenth (ending with f. 99). One entire quire has been lost after f. 107, and

¹ A similar scrap is preserved in Brit. Mus. MS. Lansdowne 762, f. 16 (printed by Wright and Halliwell in *Reliquiae Antiquae*, I, 232-233): "A good horsse must have xv. propertyes and condicions, that is to witte, iiij. of a man, iiij. of a woman, iiij. of a ffox, iiij. of an hare, and iiij. of an asse. Of a man, bolde, prowde, *and* hardy; of a woman, fayre-brested, fayre of here, *and* esy to lepe vpon; of a fox, a faire tayle, short eres, with a good trotte; of an hare, a grete eye, a drye heed, *and* wele rennyng; of an asse, a bigge chynne, a flat leg, *and* a good hone. Wele traveled wyemen or wele traveled horssees were neuer good."

there are nine leaves in the twenty-ninth quire (ending with f. 230). The MS. belonged to the noted antiquarian and scholar Wanley in the early part of the eighteenth century, and the following words in his hand are written at the top of the first page: "19 die mensis Novembris A. D. 1725." This was probably the date when Wanley acquired the MS., since it was his custom to enter the dates on which he purchased MSS. and books in his diary. Early in the seventeenth century the MS. was probably the property of William Browne, the well-known poet and author of *Britannia's Pastorals*, since the name "W^m Browne 1622" occurs on the upper margin of f. 1.

There are three handwritings of the same general character and of about the same age in this MS., all of them being large, bold, and very distinct and belonging to the early years of the fifteenth century. The first of these hands extends from the beginning to f. 165, the second from f. 165 to the beginning of the *Gospel of Nicodemus*, from which point to the end of the MS. we have a third handwriting quite different from the preceding one. That is to say, it is much blacker and bolder and the ornamentation is of a different character. Most of the ornamentation is the result of making the capitals and initials of columns and paragraphs unusually large (so as to extend over three or more lines), and of colouring them with gold, blue, and red. But the third scribe employs gold and blue very sparingly, and confines his ornamentation mainly to large flourishes in black and red for the initial letters of columns and paragraphs.

Horstmann¹ and Wülker² place this MS., as well as Galba E IX, in the fourteenth century, without, however, offering any proof whatever.³ The two MSS. are undoubtedly of about the same age, though Dr. G. F. Warner of the British Museum thinks that Galba E IX is perhaps a little earlier. The same palaeographer and other experts of the MSS. department of the Museum whom I have consulted, as well as all modern English scholars of note, place both MSS. in the first half of the fifteenth century. The hands are decidedly later than any of the well-known fourteenth century specimens, such as we find in MS. Harl. 2253 and Egerton 613, for example. The language is, indeed, somewhat archaic for the fifteenth century, but this may be accounted for in two ways. In the first place, the transcribers of the two MSS., as an examination of the versions of the *Gospel of Nicodemus* shows, were undoubtedly very careful

¹ *Archiv* 53, 389.

² *Op. cit.* p. 19.

³ Horstmann in fact (*Altenglische Legenden*, Neue Folge, Einleitung, p. 78) confidently asserts that the MS. originated about the middle of the fourteenth century. Other German scholars have generally followed Horstmann and Wülker.

§ 2. *Date of the Harleian MS. 4196 and Cotton, Galba E IX.* xxvii

in trying to reproduce the peculiarities of their original. Secondly, the MSS. are written in the Northern dialect, which withstood the influences of modernisation much longer than Southern and Midland English. Horstmann holds¹ (against Wülker) that version H is better, more original, than version G. Here again Horstmann's judgment is not to be trusted. For a careful comparison of the two versions, together with the opinion of Dr. Warner, proves clearly that version G is a better, a more exact reproduction of the original than H. In the former there are not nearly so many serious omissions as in the latter, and the scribe of Galba E IX manifested on more than one occasion an appreciation of rhythm and metre which was evidently wanting in the copyist of Harl. 4196. If we tabulate the evidence then in favour of version G, we may arrange it under three different heads: (1) the opinion of one of the best-known specialists in palaeography, (2) the rhymes of G are more exact than those of H, (3) G does not contain nearly so many serious omissions as H. Moreover, since the omissions (generally of a single word) in the two versions almost never correspond, we may definitely and emphatically assert that neither of the two is a copy of the other. And as neither of them can possibly represent the original MS., we are safe in saying that they could not have been by the same author.² Again, the same scribe could not have transcribed the two versions, for the handwriting of the one is quite different from that of the other.³

Horstmann has given a careful description of the contents of about half of Harl. 4196 (*i. e.* as far as the *Gospel of Nicodemus*), but for some reason he failed to say that the same MS. contains a version of Hampole's

¹ Cf. *Archiv* 57, 73.

² Cf. Horstmann, *Archiv* 57, 73.

³ The following instances will sufficiently illustrate the differences above referred to: G has only three or four omissions of single, short words (*day* l. 38, *ay* l. 536, and *ane* l. 855). It also has the following apparently incorrect forms, as against the correct ones of H: *in what for I ne wate*, l. 459; it is not easy to say which MS. is correct in l. 603, where G has simply, *His clothes of him pai don*, and H, *His clothes pai dof, on him pai don*, they may represent different renderings; A-S omit this thought; G *Iestas for Iestas*, (H) l. 637; G *quit for tyte*, (H) l. 1016. H omits: *Ihesus* l. 209, *goddess* l. 390, *many* l. 522, *pan* l. 649, *done to* l. 1085. Both G and H omit *dred(e)* l. 909, A-S have the word. H shows the following incorrect forms: *sene* for *schene* l. 125; *schape* (allit. with *skathe*) for *scape* l. 380; *als yhe can* for *als he can*, l. 437; *pis* for *his*, l. 537; *And answer for ane answer*, l. 654; *sir clerkes* for *pir clerkes* (A *pes*, S *pire*), l. 639; *uoys* (so Horst.) for *noys* (S *noys*), l. 707; the MS. reading might be either *uoys* or *noys*; rhymes *sethen—hethen—feyne—pethen*, l. 1069 ff. (G. *seine—hein—fein—peine*); *pis* for *pi*, l. 1164; *coniornd* for *coniornd*, l. 1165; *myknes* for *mirknes*, l. 1193; *symon* for *simion*, l. 1093 and 1203; rhymes *toke—luke* for (G) *toke—loke*, l. 1209; *forthermer* for *foreriner* (forerunner), l. 1246; *dwell* for *well*, l. 1292; *bandell* for *bandes*, l. 1417; *pat* for *pou*, l. 1497; *will* for *sall* (rhyme *all*), 1506; *destroit* for *destroid* (rhyme *noyed*), l. 1509; rhymes *toke—boke—luke—note* for *toke—boke—luke—noke*, l. 1639 ff.; *pare pai* for *pan pai*, l. 1653.

Pricke of Conscience.¹ The first 205 leaves contain a series of North English poems in the form of "Homilies on the Gospel lessons for Sundays and Festivals, and on the Legends of the Saints."² The *Gospel of Nicodemus* begins (f. 206) with the same rubric as in Galba E IX: "Hic incipit Euangelium Nichodemi," and it extends to the foot of col. 1, f. 215. The *Pricke of Conscience* then follows (f. 215 b) with the words (in a different hand), "This Booke here following is callyd the pryck of Conscience," and extends to the end of the MS.³

The MS. Additional 32,578 was purchased by the British Museum "at Sotheby's (Fuller Russell sale) 30 June 1885." It apparently belonged to several different people between the seventeenth and the nineteenth centuries. This fact is to be gathered from several different names that are written at various places in the margins of the MS. There are, for example: "Thos. Eyr's Booke" in a late hand (f. 2), "Francis Britland"⁴ (f. 17), "William Richardson" (f. 33 b), and "Thomas Stead" (ff. 64 b, 76 b, 103, 109 b), which are all probably the names of seventeenth century owners of the MS. The name "John Pride" also occurs on f. 103 b, and "Thomas Steade," "Nicholas Steade" are scribbled several times on the same page. At the top of the page the word "Banker" is written unusually large, and just beneath it are the following lines in a late sixteenth or an early seventeenth century hand:

"O lord, I am not pooffe in mind,
I have noo scornfull eye,
I do not exercise myselfe
In thinges that be to hye."

But the most important name that is found in this MS. is undoubtedly that of "Robert Farnelay" in the colophon to the *Pricke of Conscience*, because there is no reason to doubt that it has some connection with the origin

¹ *Altenglische Legenden*, Neue Folge, Einl. p. 78. It has of course long been a well-known fact, but it is certainly very desirable that the first editors of parts of valuable MSS. give some account of the contents of the entire MS. in question. It might inspire others to enter the work of editing inaccessible texts, and would certainly save them much time and labour.

² From Mr. J. A. Herbert's manuscript notes of a new and revised edition of Ward's *Catalogue of Romances in the Department of Manuscripts in the British Museum*, which the author kindly placed at my disposal. Two of these legends are about the Holy Rood, (1) *The Story of the Holy Rood* (ff. 76 b-80 b); (2) *Finding of the Cross* (ff. 149-151). Cf. Morris, *Legends of the Holy Rood*, London, 1871.

³ For a description of this version of the *Pricke of Conscience* and an extensive comparison with those of other MSS. in the British Museum, see Andrae, *op. cit.*; Billbring, *Transactions of the Philological Society* for 1889-90, p. 261 ff.

⁴ On f. 17 a the words "Fran. Britland his Book Anno Domini 1695, Anno Domini 1696," are written in a large distinct hand.

of a portion at least of the MS. The *Dictionary of National Biography* contains two of the names, Thomas Eyre and William Richardson, and the accounts of their lives and the time in which they lived agree very well with what we should expect in the possessors of the MS. in question.

The MS. is a paper quarto containing 140 leaves which measure $8\frac{1}{4} \times 5\frac{1}{8}$ inches, and it is bound in quires of sixteen leaves each. But according to the present arrangement of the quires, the sixth has twelve leaves, the seventh eleven, and the last¹ only one leaf; the ends of the quires are always indicated by catch-words. The volume is written in two different hands, the first and (somewhat) earlier one extending through the *Pricke of Conscience* (f. 103 b), and the second from that point to the end of the MS. They are both clearly fifteenth century hands, and they are small and distinct, but not elegant. The volume contains only English poetry, which is written in one column of thirty-six to forty-four lines to a page. The initial letter of each line and capitals generally are ornamented with a simple stroke of red, while the first letter of each paragraph is unusually large and it is written in red ink with many flourishes.

The contents of the MS. are: (1) *The Pricke of Conscience* (ff. 1–103 b), the first lines of which are so badly faded that it is almost impossible to make them out. The poem has the following conclusion:

"To þe whilke place he vs alle brynge
þat for oure hele on rode gan hynge. Amen!"

After this we have the important colophon which has already been mentioned: "Explicit tractatus qui dicitur stimulus Conscience, Anno Domini millesimo CCCC^{mo} quinto, secundum manum Roberti ffarnelay Capellani."² The name "Roberti" has been altered by a later hand to "Johannes," and the words "manentis in Bolton" have been added. The name Farnelay is also introduced into the last line of the second piece (A poem on the Creed, ff. 104–105):

"Withoutyn any mysse, Mary, þou pray
þat we may come to blisse.—Amen! quod ffarnelay."³

¹ According to Andreae (*op. cit.*) four leaves are wanting in the *Pricke of Conscience* somewhere between ff. 80 and 93, and the first 182 lines of the poem are also wanting. The margins of all the pages from f. 17 b to 27 b are covered with a prose religious piece in a different hand, and the confession to God of some pious priest. A similar piece in the same hand occurs on the margins of ff. 47 b–50 a.

² The following Latin sentences also occur at the end of the *Pricke of Conscience*: "Laus tibi rex Christe, quem librum explicit iste"; and near the bottom of the page (f. 103 b) in red: "ffini! ffinito libro sit laus et gloria Christo.—Amen!"

³ The following invocation in red is written at the top of the page (f. 104): "Assit principio Sea Maria mea!"

xxx § 2. *The Addit. MS. 32,578 of the Gospel of Nicodemus.*

Now, there is no valid reason why we should not accept 1405¹ as the date of the *Pricke of Conscience* part of the MS., and the other portion cannot be much later. This date would probably make version A a little older than G-H, but it is of course next to impossible to determine with anything like exactness the chronology of several different MSS. which were written in the same century and in different parts of England.

The Creed poem has the colophon, "Explicit Credo in Anglicis." The third piece (ff. 105 b-116), which is an English poem in 784 lines, begins with the rubric, "Incipit templum Domini," and the first two lines run :

"Gode þat alle thynges first began
Has giffen his grace in diuerse gyse."

It ends :

"Als he of noȝt alle thynges began
Gif vs þe blisse þat lastes ay.—Amen !
Explicit templum Domini."

The *Gospel of Nicodemus* (ff. 116 b-140 b) is the fourth poem of this MS., and it begins without any rubric or heading at the top of the page.

The volume ends with a short moral-religious poem (f. 140 b) in three eight-line stanzas with a common refrain and a *moral* or *l'envoi* in four lines, which has never been printed, so far as I have been able to discover. It may, therefore, be given in full here :

"In a semely someres tyde,
Als I gan walke in a wilde woude,
Vndre a bowe I sawe abyde
A Company of clerkes gude ;
In a stody als þai stode
þus þai gan mene in þaire spekynges :
'In ilke manere of mans mode
Mesure is best of alle thynges ;

Crist þat alle thynges has vndre cure—
Heuene & erthe and also helle—
Alle he made vndre mesure,
As holy writte wytnes welle.
þou spare no pont (?) of þaire spelle,
Bot leue wele in þis lernynges ;
And take þis tale as I þe telle,
þat mesure is best of alle thynges.

¹ Dr. G. F. Warner and Mr. J. A. Herbert both think that "1405" is intended to represent the date of the *Pricke of Conscience*, and both agree in placing G-H in the first half of the fifteenth century.

To litille or to gret excesse,
 Bothe arne wike and vicyous
 And greue god bothe, as I gesse,
 ffor bothe þe partise arne perillouse.
 þen were a mene fulle vertuouse
 And proued prisse in prechyng;
 And þefore bothe in hille and house
 Mesure is best of alle thyng.'

God graunt þat his grace so grete
 Be wele mesured tille ilka man,
 And to his grace he take hym mote
 With crafte to kepe hym as he kan!"

The version S is preserved in a MS. of Sion College Library which has the press-mark arc. L. 40. 2^a + ² (*olim* "17," "18.6" and "arc. 2.19."). On the cover the contents of the volume are designated as, "Of Auricular Confessions, Passion of Xt, Legend of the Virgin Mary, Of know Man's self." The MS. is paper and at one time contained 133 leaves, but one of these (f. 31) has been torn away so as to leave only a narrow strip with a few words from the beginning of several of the lines on the *verso* still legible.¹ The leaves measure $8\frac{1}{2} \times 5\frac{1}{2}$ inches, and the MS. is therefore about the size of Brit. Mus. 32,578. Likewise the handwriting, quality of the paper, and general appearance resemble the British Museum MS. It is in English poetry throughout, and has only one column of from twenty-eight to forty-five lines to a page. As there are very few catchwords, it is rather difficult to determine anything about the arrangement of the leaves into quires. The MS. is described by Bernard² under the colophon *Librorum Manuscriptorum Bibliothecae Sionensis, ab incendio Londinensi A.D. 1666 vix ereptae*,—it being one of sixty-eight MSS. which were by some good fortune preserved from the destructive Great Fire of London.³ Bernard then gives the contents, which have been copied on a fly-leaf of the MS. in a modern hand: "A Discourse touching Auricular Confession, in the Northern Dialect.

"The Passion of our Saviour, out of Nicodemus's Pseudo-Gospel.

"A Legend of the Virgin Mary's sorrows, as supposed to be revealed by her to St. Bernard in a Dialogue with him.

¹ The missing leaf contained sixty-nine lines.

² Cf. *op. cit.*, II, 106, No. 4081.

³ Horstmann (*Archiv* 68, 207) gives no information of any consequence about this MS.; nor does Wülker (*op. cit.*, p. 19), except to say incorrectly that there is a prose translation of our piece in Sion College, Cod. 17 (*Und im collegio Sionensi cod. 17 ist eine prosaübertragung unsrer Schrift*): "The passion of our Saviour, out of Nicodemus's gospel," the title being an inexact copy from Bernard, who has "Pseudo-Gospel." E. Gibson's ed. of Bernard adds: "Accuranto S. wadhamensi," as to history of these MSS.

xxxii § 2. *The Sion Coll. MS. of the Verse Gospel.* § 3. *The Prose Versions.*

"A Treatise of Knowing a man's self, all written about Edw. III.'s time, 4to."

So far as it goes this description is very good, but Bernard did not recognize in the last piece a version of Hampole's extremely popular poem, *The Pricke of Conscience*. The MS. is in a fifteenth century hand, which bears a later character than those of Harl. 4196 and Galba E IX.

The first piece begins :

"Not yheme of þam of with þam to mete,
for all gеме þai bittir, þai ar swete,"

and ends :

"bot þe loue of god þat es clene,
Of werldly luf þat here es sene."

At the top of the next page (f. 13) the following heading appears on a red-framed scroll :

"Of þe passioun of crist als wittenen Nichodem."

The Gospel continues to the bottom of f. 38 b, one leaf (as already stated) having been lost.

The third piece, which Bernard calls "The Legend of the Virgin Mary's Sorrows, etc.," begins at the top of f. 39 :

"Why forsakes þou me, whye?
Hider I come with þe rede of þe."

The poem is written in stanzaic form.

The *Pricke of Conscience*, which begins at the top of f. 48 and extends to the end of the MS., has no title or heading, except that copied in pencil on the upper right-hand margin of the page from the table of contents, "A Treatise of Knowing a Man's self." The poem begins with the usual prologue, "þe myght of þe Fader almyghty," etc., and ends abruptly (f. 133 b) with line 9220 (according to Morris's edition), "Als wele þai þat sal be farre."¹

III.

PROSE VERSIONS OF THE GOSPEL OF NICODEMUS IN MIDDLE-ENGLISH LITERATURE.

NINE different MSS. of the whole or a part of the Gospel in Middle-English prose are at present known.² They are (in chronological order,

¹ This version of the *Pricke of Conscience* is described and classified by K. D. Bülbring, *Englische Studien*, xxxiii, 2 ff., but no attempt is made to give any further description of the MS. As compared with the Morris edition 404 lines are wanting at the end of the Sion MS.

² New MSS. are likely to be discovered at any time, since there are so many cathedral and other libraries in England of which there is no complete catalogue.

§ 3. *The 9 MSS. of the Prose Versions of the Gospel of Nicodemus.* xxxiii

as near as can be determined): (1) Magdalen College, Cambridge, Pepys 2498 (pp. 459-463); (2) British Museum, Egerton 2658 (ff. 15 b-18); (3) Stonyhurst College, B. XLIII (ff. 83-96); (4) Salisbury Cathedral Library, 39 (ff. 129 b-147); (5) British Museum, Additional 16,165 (ff. 94 b-114 b); (6) Oxford, Bodleian 207 (ff. 120 b-124); (7) British Museum, Harley 149 (ff. 255-276); (8) Worcester Cathedral Library, No. 172 (ff. 4-16); (9) Cambr. Univ. Libr. Mm., 1. 29 (ff. 8-16).¹ Three of the MSS. (4, 5, 7) contain each a translation of the entire *Gospel of Nicodemus*, and the same was apparently once true of a fourth (No. 8), that is, before it had lost several of its leaves. The other five have a tolerably literal version of that part of the Gospel which is especially concerned about the life experiences of Joseph of Arimathea (*i.e.* they all begin with chap. xii. of the Latin *Evangelium Nicodemi* as printed by Tischendorf, p. 365). It seems indeed plausible that these translations were made because of special interest in the legend of Joseph of Arimathea, rather than in the story of Christ's descent into Hades. There is also an Old-English version of the same portion of the *Evangelium Nicodemi*, the MS.² of which belongs to the early twelfth century. And a careful examination³ of the numerous MSS. of Latin versions of the apocryphal Gospel that are preserved in many libraries of England would no doubt result in the discovery of the Latin original of these Old- and Middle-English versions. The Egerton and Stonyhurst MSS. also contain a free translation of portions of the first chapters of the Gospel, but the work is of a character to suggest that the author was not especially interested in closely following or reproducing his original. It should be noted that the Stonyhurst, Egerton, and Bodley versions all go back to a common original, but they are each written in a different dialect. The Salisbury and Additional recensions also had a common origin. From the standpoint of relationship among the several versions the MSS. may be divided into the following groups: (*a*) Egerton, Stonyhurst, Bodley; (*b*) Salisbury, Additional; (*c*) Pepys 2498; (*d*) Harley 149; (*e*) Worcester Cathedral; (*f*) Cambridge Univ. Libr.

The version contained in MSS. Salisb. and Addit. was made by the well-known fourteenth century writer, John Trevisa, but neither of the MSS. can be considered the original. In fact, we know that the Addit.

¹ The present pagination is given in every case.

² Vespasian D xiv; see *The Old English Gospel of Nicodemus*, Mod. Philol. I, 79 ff.

³ It is to be expected that the new edition of the Latin *Evangelium Nicodemi* promised by that excellent scholar, E. von Dobschütz, will contain a thorough study of all these MSS., and that much light will thus be thrown upon the question of relationship between the English and Latin versions.

version, as we now have it, is a copy in John Shirley's handwriting, and that of the Salsb. MS. has too many omissions and other mistakes of carelessness or ignorance to be even considered in the light of an original Trevisa. Moreover, the handwriting cannot be earlier than about the middle of the fifteenth century—that is to say, too late for Trevisa.¹ But at least two points of an external character speak in favour of Trevisa's authorship of the translation: (1) Shirley ascribes it to Trevisa: "Maistre² Johan Trevysa hape here in mynde þat some tyme þe Greekes maden Ioustes and tournamentes and oþer pleyes of maystryes and of strenkeþe oones in fyve yere vnder þe hille called Olympias and cleped þe playes Olympias."

(2) Trevisa's name is inserted in his characteristic manner at the same place in both MSS.: "Alleluya, Trevysa, alleluya is to meene," etc. In the Salisb. MS. "Alleluia, Teruisa, Amen, ys to mene," etc.³

And (3) The style bears, in spite of the distortions of the copyists, much similarity to that of Trevisa's universally recognized works. The relationship which exists among Egerton, Stonyhurst and Bodley has already been noticed. Each of them is the work of a different scribe, and there is no possible means of determining which is nearest the original. The other three MSS. represent versions which seem to have been made in entire independence of one another, as well as of the versions already considered. Harley 149 is the latest of the complete versions, and it is the most modern in arrangement and style, as well as the most interesting in the way it reproduces the narrative. The handwriting of the Cambridge Univ. Libr. MS. proves it to be perhaps the most recent of all the MSS. with which we are acquainted.

IV.

DESCRIPTION OF THE PROSE MANUSCRIPTS.

A. As they at present exist the translation in the Pepys MS. represents the earliest M.E. prose version that is known. It was probably written about the beginning of the fifteenth century, as we learn from an entry on p. 370 of the volume: "The age of this book by conferring with another copy was wreten when K. Henry the .4. had business agaynst the Welshman an^o 1401." According to Miss Paues, who consulted Dr. Montague James on the subject, "The MS. belongs to about the year 1400," and the note just quoted is "apparently in the hand of the well-

¹ John Trevisa (1326-1412).

² MS. 16,165, f. 94 b. This sentence does not occur in the Salisbury version.

³ Fol. 144 b.

§ 3. *The Pepys MS. of the Prose Version of the Gospel of Nicodemus.* xxxv

known collector of the Parker MSS., Stephen Batman (†1584), D.D., domestic Chaplain to Archbishop Parker."¹

The title on the cover of the large codex ("Wickleefs Sermons MS.") is altogether misleading, because the homilies are not the work of Wyclif at all, as we are in fact told by a note written in a modern hand on the page preceding that which contains the table of contents: "These sermons are not Wickliff's, neither matter, nor style, nor manner are at all like his; neither was the author any Wicklivite. Indeed, the Language seems to be older than Wickliff."² The "Table of Contents" is written in the same hand as the note, and it is described with much attention to details so far as it goes, but it is not complete. As Miss Paues does not give the MS. table of contents in her description, it will be worth while to reproduce it here:

"1. The History of the Life of Christ, with a comment there upon	page 1
2. The Mirroure, ³ being a comment or Sermons upon the Gospels, throughout the year	p. 45
3. Sayings of wise men	p. 212
4. The ten commandments	p. 217
5. A comment upon the Apocalypse	p. 227
6. The Psalter in English with Gregory's comment	p. 263
7. The canticle, confitebor tibi, etc.	p. 361
8. The Song Moses	p. 362
9. The Canticle of Isaiah	p. 364
10. The song of Zachary	p. 368
11. The Magnificat	p. 368
12. The nunc dimittis	p. 368
13. The Athanasian Creed	p. 369
14. The Canticle upon the Mass	pp. 371, 373
[15.] Several old Rules ⁴	p. 371, etc."

¹ Cf. A. C. Paues, *A Fourteenth Century English Biblical Version*, Cambridge, 1902, Introd. p. 57; cf. pp. 65-69. It was through the kindness of Miss Paues that I learned about the Pepys MS. and was enabled to transcribe it. She printed a brief account of the volume in *Englische Studien*, xxx, 344-346, under the title "A XIVth century Version of the 'Ancren Riwle.'"

² The label on this MS. may have led W. Cave or his authority, Seller (*Scriptorum Ecclesiasticorum*, etc., Oxford, 1740-43, vol. II, p. 18, col. 2), erroneously to attribute a translation of *Ev. Nicod* to Wyclif. Cf. Wülker, p. 20 f., Forshall and Madden (*Wycliffite Vers. of the Holy Bible*, Preface), Arnold (*Select English Works of John Wyclif*, 3 vols. Oxford, 1869-72), F. D. Matthew (*The English Works of Wyclif, hitherto unpublished*, London, E. E. T. S., 1880), know nothing of such a translation, nor is it mentioned by Wharton, the reviser of Cave, in his list of Wyclif's works. Cf. Cave, *op. cit.* II, Append., pp. 63-65; J. Loserth, *Johannis Wyclif Sermones*. Now first edited from the MSS. with critical and historical notes, etc. London. The Wyclif Soc., 4 vols. 1886.

³ Cf. MS. Harl. 5085.

⁴ According to Forshall and Madden (Pref. p. iv) MS. Pepys 2498 contains an English translation of the Psalms (cf. Paues, *op. cit.* p. lvii).

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§ 4. *The Egerton and Stonyhurst MSS. of the Prose Version.* xxxvii

But according to the Stonyhurst MS. (which contains the same pieces, or piece), the "History of the Passion" is not separated from the "Gospel of Nicodemus." In fact the colophon about St. Bonaventura does not occur in the Stonyhurst MS. The Bodley version omits the "History of the Passion," etc., altogether and begins with the story of Joseph of Arimathea's deliverance from prison, as it is narrated in the *Evangelium Nicodemi*, chap. xii ff. This account begins in Egerton 2658 immediately after the colophon without any heading or rubric: "Now turne we agen to þe proces aforhonde, how it bifell of Ioseph of Aramathye which þe Iewes hadde enprisoned þe Saterday. þe morwe vpon here Sabot day þei forȝat not Ioseph of Aramathie, whiche þei hadde yputte ynto þe stronge stonen house."

The Stonyhurst MS. has the same beginning, while the Bodl. MS. omits the first sentence and begins: "The Iewes the morowe vpon her Sabot Day," etc. Pilate's letter to the emperor Tiberius does not appear in this translation, but it is mentioned near the conclusion of the story: "And alle Pilate lete write an epistle to the Citee of Rome, and to Tyberius Cesar of alle Cristes passioun." The last words in the Egerton MS. are: "Now Ihesu for his muche myȝt ȝeue vs grace suche beleue to haue, wher þurȝ we mowe come to endelees blysse! Amen." After this a later hand has added: "And brynge vs alle blys." Beneath these last words (f. 18) there is appended in a sixteenth century hand, "The history of the blessed Scriptures, George Theaker." Theaker is no doubt the name of a sixteenth century owner of the MS.

C. The Stonyhurst MS. is perhaps a little older than Bodl. 207.¹ The volume is a small vellum quarto containing 122 leaves (one fly-leaf at the end) which measure $6\frac{1}{2} \times 4\frac{1}{2}$ inches. The MS. is bound in quires of ten leaves each as far as p. 90; the remainder is in quires of eight leaves, excepting the last leaf. The ends of the quires are indicated throughout by catch-words.

The contents as indicated by rubrics or otherwise are: (1) "The Life of St. Catherine in English prose" (f. 1). Rubric: "Here begynnnyth the right excelent and most glorious lyf and passyon of þe ryȝt blyssed virgyn Seynt Kateryne." The first page has been so blackened by fire or water that it is almost impossible to determine the reading. But the first three pages apparently constitute the prologue, for there is another heading near the bottom of f. 2: "Now folwyth the begynnnyg of Seynt

¹ Mr. A. Herbert of the MSS. Department of the British Museum has kindly examined the Egerton and the Stonyhurst MSS., and he thinks the former about 1450, and the latter some ten years later.

Katyrine, the 3ere fro þe incarnacyon of Cryst Ihesu ij C," etc. The piece ends (f. 19 b) with the colophon: "Here endyth the lyf of the glorious virgyn and martyr Seynt Kateryne."

The next leaf (f. 20) was left blank, and (2) "*Passio domini nostri Ihesu Christi*, sit *Nostra salus et proteccio*" follows on f. 21. This collection of episodes from the lives of Christ and the Virgin extends to f. 96 and embraces (ff. 83-96) a portion of the *Gospel of Nicodemus*. The third piece is a religious poem (ff. 96 b-97 b) written in praise of Christ, in eight four-line stanzas:

(1)

"Ihesu for þi wurthy wounde
That went to þin hert-rote,
For synne þat hath my soule bounde,
Lete þi blyssyd blod be my bote.

(2)

Ihesu for þi wundys smerte
Of þe feet & of þe handyn twoo,
Make me meke & lawe of hert
& þe to loue as I schuld doo.

(3)

Ihesu for þoo doolful teerys
That þou weptyst for my gylt,
Here and spede my preyejerys
And spare me þat I be not spylt.

(4)

Ihesu þat art heuene Kyng,
Sothfast god & man also,
3eue me grace of good endyng,
And hem alle þat I am holdyn to.

(5)

Ihesu, lord, þat madyst me
& wyth þi blyssed blod me bou3t,
For3eue me þat I haf greuyd þe
Wyth wurd, worke, wyl and thou3t.

(6)

Ihesu in qwam is alle my trost,
þat deyst upon þe rode-tre,
Wythdrawe my hert fro fleschly lust,—
From couertyse & from vanyte.

(7)

Ihesu Cryst, to þe I calle
 þat art fadyr ful of myȝth;
 Kepe me þat I ne falle
 In fleschly synne as I haue tyȝt.

(8)

Ihesu, for þi blyssed blode,
 Bryng þe sowlys into blysse
 Of qwom þat I haue ony goode,
 & spare hem þat haue doo amyse."

The fourth piece has the rubric, "Etas beate Mario Virginis" (f. 97 b), and ends with the colophon (f. 98), "Qui scripsit carmen / sit benedictus. Amen." The fifth and last piece is called, "The Charter of the Abbey of the Holy Ghost," and has the rubric, "Here begynnyth þe chartere of þe abbey of þe holy gost." And then the description begins: "Here is a book þat spekyth of a place þat is clepyd þe abbey of þe holy gost, þe qwiche schulde be fownded in clene conscience. In qwiche abbey, as þe book tellyth, schulde dwellyn xxix gostely ladyes, amonges qwom Charite is abbesse, Wysdam prioresse, and Mekenesse supprioresse. þer is also pouerte, Clennesse, Temperaunce, Sobyernesse, Penaunce, Buxumnesse, Simplesse, Misericord, Largesse, Resoun, Reufulnesse, Meditacion, Orison, Deuocion, Contemplacion, Drede, and Gelusye."

This piece must not be confused with another that has a very similar title, "The Abbey of the Holy Ghost," and which was printed by Perry¹ many years ago from the Thornton MS. of Lincoln Cathedral library. Horstmann² has also printed the account from the same MS., and immediately following, "þe Chartre of þe Abbeye of þe Holy gost,"³ from MS. Laud 210 (f. 136 ff.), supplemented by the version of the Vernon MS.⁴ Excepting the last three or four lines the Stonyhurst MS. contains the entire piece.⁵

¹ *Religious Pieces in Prose and Verse*, London, E. E. T. S., 1867, pp. 48-58. Revised Edition, 1889, pp. 49-59.

² *Yorkshire Writers*, vol. I, pp. 321-337. Horstmann does not call attention to Perry's editions.

³ *Ibid.*, pp. 337-362. Horstmann thinks *The Abbey of the Holy Ghost* is probably a work of Richard Rolle, but *The Charter*, etc., is, he says, "the work of another author, not a Northerner; its plan is similar to that of *The Castle of Love*." This treatise is found in Laud. MS. 210, f. 136 ff. (fragmentary), and in the Vernon MS. "joined to the original treatise, so that the two have coalesced into one. The same combination is followed by the later MSS., which are mostly derived from Laud-Vernon."

⁴ Beginning with f. 360. Cf. Horstmann, *op. cit.* p. 356 ff.

⁵ The MS. breaks off thus: "And almythy god for his mercy ȝeue vs grace for to kepe fayre and clene þe abbeye of . . ." Cf. Horstmann, p. 362. Horstmann knew

xl § 4. *The Salisbury Cathedral MS. of the Prose Version.*

D. Manuscript No. 39 of Salisbury Cathedral library is described by Sir E. Maunde Thompson¹ as follows :

"No. 39. Vellum; 10½ × 7 inches, 149 ff. XV. cent.

1. Imperfect tract, containing meditations of S. Bernard (?). f. 1.
2. Speculum Sacerdotum. f. 11.
3. Treatise on the Lord's Prayer, Ave Maria, and Apostles' Creed,
by John de Waldeby [*flor. circ.* 1392]. f. 20.

The part relating to the Creed is addressed to Thomas [De la Mare] Abbat of St. Albans.

4. The Gospel of Nicodemus in English [Prose]. f. 129 f.

The volume seems to have lost a large portion at the beginning; the original foliation commencing with 179. On f. 149, 'Liber [Thome] Cyrcetur precii xxvj s. viij d.' At the end is written Cyrcetur's form of bequeathing the book. On f. 342 is a half-erased note, which is also to be found in other volumes owned by Cyrcetur: 'Liber Thomae Cyrcetr, post cujus decessum liberetur alicui seculari clerico, sacerdoti, et predicatori, ut celebret et oret pro anima ejus et pro precedentibus possessoribus, ac pro quibus tenentur, et omnibus fidelibus, etc., continue dum liber duraverit, semper disponatur post obitum occupantis, ut occupans oret pro ultimo possessore et possessoribus ac omnibus fidelibus vivis et defunctis.'

The form of bequest² is in the same hand as (or one very similar to it) that of the immediately preceding Gospel of Nicodemus, which is the only English piece in the MS., the others being in Latin. Fol. 147 b and f. 148 were left blank, while there are four lines in Latin and in a different hand from the preceding form of bequest near the top of f. 148 b: 'Melius est ante tempus providere quam post causam remedium petere, Tum dormis vigilia studias operare vel orassat sic ut nulla fine transithora.'

The *Gospel of Nicodemus* begins without any heading or rubric near the top of the page (f. 129 b). It was evidently transcribed by a care-

nothing about this MS., and he fails to mention three British Museum MSS. in the list (p. 321): Harl. 5272, Addit. 22,283, Stowe 39,—the additional MS. having the date "circ. 1390."

¹ *A Catalogue of the Cathedral Library of Salisbury*, London, 1880, pp. 9-10. The contents of this excellent Catalogue are reproduced by H. Schenkl (*Bibliotheca patrum latinorum Britannica*, VI, 1-45; cf. pp. 12-13 for this MS. Printed as No. X. in Wiener, *Sitzungsberichte der Philosophisch-historischen Classe*, Bd. 131, Wien, 1894).

² Fol. 147 contains the form of bequest also, but it differs [somewhat from the above: Liber Thome Cyrcetr, post cuius decessum liberetur alicui deuoto sacerdoti qui vtitur predicatori die verbum ut celebret et oret pro anima eius et pro quibus tenentur et omnibus fidelibus, etc. Continue dum liber duraverit semper disponatur post obitum occupantis ut ocupans oret pro ultimo possessore ac possessoribus precedentibus nec non et fidelibus viuis defunctis.

less and probably ignorant scribe, since there are several important omissions, as well as not a few instances of corrupt word-forms in the MS. The scribe frequently struck out and inserted words to suit his fancy. The Addit. 16,165 version is written with much care and neatness as compared with the Salisbury version, and it may be a better reproduction of the original (in spite of its Shirleyan peculiarities). But now and then the Salisbury version seems to be the more exact, and it is certainly to be placed earlier. The Salisbury MS. shows few traces of any attempt at ornamentation, the scribe being apparently devoid of much artistic feeling.

E. The Additional MS. 16,165 is a quarto containing 258 leaves,¹ all of which, excepting the first three and the last one, are paper. The vellum leaves are a little smaller than the others, measuring 11 × 8 inches; the paper ones measure 11½ × 8½ inches. The entire volume is put together in quires of twelve leaves each, the end of each quire being indicated both by catch-words and by Roman numerals. The first quire however ends with f. 17, showing that five leaves including perhaps the three vellum ones have been inserted. An insertion of one leaf has also been made at the beginning of the ninth quire (f. 102), and another of two leaves occurs in the twelfth quire, but it is not easy to say where. Two leaves are missing from the eighteenth quire, that is to say, it contains only ten leaves.

The MS. was the property of the noted collector John Shirley in the fifteenth century, the entire volume being in fact in Shirley's own hand. The name "Shirley," written very large and with many ornamental flourishes in black and red, occurs near the top of the first fly-leaf, and just beneath it are the French words *ma ioye*. On the same page there are also some household recipes, a couple of lines in Latin badly faded, and some proverbial verses which run:

" Man, if þow wys arte,
Of þy gode take þy parte
Or þow hens weende;
ffor if þowe leue þy part
In þe sekutours warde,
þy parte [shal be] no parte
At þe latter ende."

Fol. 1 b was left blank. The MS. is partly in prose, partly in verse;

¹ Not pages as Miss Hammond says; cf. *The Departing of Chaucer*, Mod. Philol. I, 331-336. The leaves of the MS. are interesting on account of their watermarks, according to which the volume is made up from at least seven different brands of paper.

but it is all English, excepting a few short Latin pieces here and there. According to the British Museum *Catalogue of Additional Manuscripts* the MS. was written about the middle of the fifteenth century. We may be sure that it could not have originated much later than this, for Shirley died in the year 1456.¹

The contents of the volume are: (1) A poem by Shirley, called "þe prologe of þe kalundare of þis litell booke" (ff. 2-3), and beginning:

"If þat þou list for to entende
Of þis booke to here legende."

It ends (f. 3 b):

"And euery womman of hir loue
Prey I to god þat sitteþe aboue. Explicit."

Following this there is a Latin stanza of four lines, beginning, "Non homo letens tibi copia si fluateris," to the right of which the name "Shirley" appears on the margin.

(2) The second piece (*i. e.* the first one of the MS. proper, for the first three leaves are really fly-leaves) which begins at the top of f. 4 is Chaucer's translation of Boethius's *De consolacione philosophiae*. The heading is "Boicius de consolacione prosed in Englishe by Chaucier," while at the top of the double pages almost throughout the MS. are written the words, "Boycius in prosa translated by Geffrey Chaucier." For the first thirty-three leaves the pages are ornamented with large red, or black and red, capitals at the beginning of pages and paragraphs, with a few random strokes of red here and there. The "Boicius" translation extends to near the bottom of f. 94, and (3) *The Gospel of Nicodemus* begins at the top of the following page. This piece is introduced at the conclusion of the Boethius as follows: "And þus endeþe þe translacoun of Boece, sometyne oon of the chief Senatours of the senate of Rome, translated by þe moral and famous Chaucyer, which first enlumyned þis lande with and eloquent langage of oure rude englishe meders tonge. And filowyng begynneþe þe translacoun of Nichodeme out of latyn into englishe, laborred by maystre Iohan Trevysa, Doctour in Theologye, at þe instance of Thomas, some tyme lord of Berkley."

¹ Grohman (*The Master of the Game, by Edward, Second Duke of York. The Oldest English Book on Hunting*. Edited by Wm. A. and K. Baillie-Grohman. London, 1904) prints a letter from the late Sir Henry Ellis in which he says (cf. *Intro.*, p. xxvii): "The MS. (*i. e.* 16165) is indisputably of the middle of the fifteenth century, completely corroborated by the title of a ballad written by Shirley contained in one of Thoresby's MSS., described in his *Ducatus Leodiensis*, dated in 1440." And the author says in his Appendix ("Bibliography"), p. 239, that the MS. "was probably copied about the year 1450."

Two points of interest are contained in this heading: (a) Shirley's testimony as to Trevisa's authorship of the translation, (b) the work of translation was undertaken at the instance of Thomas Lord Berkeley.

(4) The fourth piece begins at the top of f. 115, and is entitled, "Of þe boke of huntynge made by Edward duc of Yorke."¹ The first leaf (f. 115) is taken up with an extended Table of Contents: "Here beginneþe þe table of þe Chapitres þat þaþe contened in þe Booke of huntynge, þe whiche is cleped þe Maystre of þe game, contreued and made by my lord of York þat dyed at Achincourt þe day of þe batayle in his souerain lordes prouince." At the beginning of the history, near the top of f. 116, there is a kind of dedication to King Henry IV (?): "Into þonour and reuerence of yowe, my right worshipful and drede lorde, Henry by þe grace of god."

This interesting book on hunting in the Middle Ages ends on f. 190 as follows: "and many dyuers gentil hunters did my bysynesse in þis rude maner to put þe Crafft, þe termes and þexercyse of þis sayde game more in remembraunce oponly to þe knowlegge of alle lordes, ladyes, gentylnen, and wymmen,² after þe custumes and maners vsed in þe hyenable court of þe Realme of Engeland."

(5) "And here filowyng begynneþe a Right lusty amerous balade, made in wyse of complaynt of a Right worshipfull Knyght þat truly euer serued his lady, enduryng grete disese by fals envye and male-bouche, made by Lydegate" (ff. 190 b-200 b). Begins:

"IN MAY whanne *flourra* þe freshe lusty qwene."

Ends (f. 200 b):

"Exyles beon þat I may not atteyne
Rekouer to fynde of myn aduersite. Explicit."

(6) A Latin "tract on the duties and obligations of priests" (ff. 201-206).

(7) "The dreame of a Trewe lover, made by daun Iohn [Lydgate] of þe tempull of glasse, þat shall next folowe þe house of fame" (ff. 206 b-241 b).³ The poem is in two parts and the heading in French runs:

¹ Another and different version of this unique treatise was recently published in a magnificent edition by Grohman (cf. *op. cit.*), with an exhaustive bibliography of mediaeval books on hunting, and with numerous illustrations reproduced from manuscript miniatures.

² and *wymmen* repeated in the MS.

³ The full title does not occur at the beginning of the poem, but it is written at the top of f. 207. This poem has been erroneously attributed by some to Stephen Hawes, and it was printed by W. de Worde under the title of *The Temple of Glas*. Cf. *Catal. of Additions to the Department of MSS. in the British Museum*, 1846-1847, pp. 155-6. "The Compleynt" begins on f. 231: "Ellas for thought and Inwarde peyne."

"Et en sy finé vn petit abstracte appelez regula sacerdotalis et comence vne soyng moult plesaunt, fait à la request dun amoureux par Lidegate, Le Moygne de Bury." Begins :

"For thought compleynt and generous hevynesse."

Ends: "þis is al and some my lady dere
And I youre man frome yere to yere.

Here endeþe þe Dreame and þe compleynt of þe desyrous seruant in loue; and flowyng (8) begynneþe þe compleint of Anelyda, þe feyre Qweene of Cartage. Vpoun þe Chiualrous Arcyte of þe royal blode of Thebes descend" (ff. 241 b-243 b). Begins:

"SO thirleþe with the poynt of Remembraunce."¹

Ends (f. 243 b):

"And þus endeþe here, þe compleynt of *Anelyda*."

(9) "And flowyng begynnen two verses made in wyse of balade by Halsham Esquyer" (f. 244): Begins:

"þe worlde so wyde, þeyre so remuable."

This poem is followed (10) on the same page by a "Balade by Chaucer" (?), which begins:

"Hit is no right alle oþer lustes to leese."

(11) Another "Balade by Chaucer" begins about the middle of f. 244 b:

"Of alle þe craftes oute, blessed be þe ploughe."

(12) Some Latin verses begin near the middle of f. 245: "Deuotissima suffragia pro mulieribus inpregnandis."

(13) A "Balade made of Isabelle Countesse of Warr[wyk] and lady de Spenser by Richerd Beuchamp Eorlle of Warrewyk." The poem begins (f. 245 b):

"I can not half þe woo compleyne
þat doþe my woful herte streyne."

(14) "Prouerbe usually attributed to Chaucer" (ff. 245 b-246 b).

(15) "Invocacoun by Lydegate to Saynte Anne" (ff. 247-248). Begins: "þou first moeuer þat causest euery thing."

(16) "Balade made by Lydegate at þe Departyng of Thomas Chaucyer on Ambassaade into ffrance" (ff. 248-249 b).²

(17) Near the middle of f. 249 b there is another ballad dedicated to

¹ This is the second part of the well-known poem of Chaucer, the first part following at the end of the MS. (ff. 256 b-258 b).

² This poem was printed with a considerable introduction by Miss E. P. Hammond, *Mod. Philol.*, I, 331 ff.

Thomas Chaucer: "Amerous balade by Lydegate on þe kynges ambassade into fraunce."

(18) The "Devynale per Pycard" (f. 251 b). Begins:

"Take þe seventep in ordre sette."

(19) "Balade of wymens constance; Balade made by Lydegate" (ff. 252-253 b). Begins:

"þis world is ful of Varyaunce."

(20) "Amerous balade by Lydegate þat haþe loste his thanke of wymmen" (ff. 253 b-254 b), beginning:

"In honnour of þis heghe fest of custums yere by yere."

(21) "Complaynte Lydegate," or "þe comendacoun of wymmen" (ff. 255-256). Begins:

"FFul longe I haue a seruant be."

(22) Four Latin lines on the "Doctrina Sacerdotis" (f. 256).

(23) A "Balade of Compleynte" (f. 256 b). Begins:

"Compleyne ne koude, ne might myn hert neuer."

(24) "Balade of Anelyda Qwene of Cartage, made by Geffrey Chaucyer" (ff. 256 b-258 b).

The *Gospel of Nicodemus* has the following beginning (f. 94 b): "Whanne Pilatus was ruler and Iuge of þe Iuvery, and Rufus and Leo weren consuls, and Annas and Cayphas princes of preostes of þe Iewes, þe eghtyenþe Kalendes of Aueryll, þat is þe fyve and twentyþe day of þe moneþe of Marche, þe yeer of þe Emperour Tyberius Cesar eghtyenþe, þe veorþe yeer of þe Olympias two hundreþe and tweyne, hit was edoon indeed, as þe story telleþe, of þe passyoun of þe Croys and of þe resurreccoun of oure lord Ihesu. Maistre Iohan Trevisa haþe here in mynde þat some tyme þe Greekes maden Ioustes and tournementes and oper playes of maystryes and of strenkeþe, oones in fyve yere vnder þe hille called Olympias, and cleped þe playes Olympias. And for þey had suche playes but oones in fyve yere vnder þe mountaigne Olympias, þe first fyve yeere in which þey hade suche pleyes, þey cleped þe first Olympias, and so forthe, so þat and as cryst dyed in þe ferthe yere of þe Olympias, two hundred and tweyne, þanne hit foloweþe in þe book þat Nichodemus wrought þis story and wrot it, þe which begynnep in þis maner in lettres of hebrewe."

The Salisbury version follows the introduction as given in Addit.

16,165 to the words, "Maistre Iohan Treuysa¹ hape," which it omits. But it employs the following words instead: "Here haue mynde þat sumtyme," etc.

F. The Bodleian MS. 207 contains a late fifteenth century² version of the same portion of the *Gospel of Nicodemus* as that which is found in the MSS. Eg. 2658 and Stonyhurst XL B. The volume consists of 128 vellum leaves which measure $13 \times 9\frac{1}{2}$ inches. It shows the writing of three different but contemporary hands and contains no other ornamentation than rubrics and red initials. Inside the bottom cover the name "Thomas Wetherston" is twice written, but nothing further appears to be known about the history of the MS.

The *Gospel of Nicodemus* (ff. 120 b-124) is preceded by a piece entitled, "The Mirror of the blessed life of our Lord Jesus Christ," and it is followed by a Middle-English version of the *Cura Sanitatis*³ account of Velosian's embassy to Jerusalem in behalf of his master, the Emperor Tiberius Cesar. The Bodley version has a different conclusion from that of the Egerton and Stonyhurst MSS. That is to say, it gives an English version of Pilate's letter to the emperor "Claudius Cesar," which the other versions merely mention.⁴ There are numerous other differences in the use and arrangement of the words, which seem to prove conclusively that the Bodley version, though the latest of the three, was not copied from either of the others. They all seem to go back to a common original which has probably been lost.

G. The most complete and readable one of the Middle-English prose versions of the Gospel is perhaps that of the Harleian MS. 149 (ff. 255-276). It is also comparatively late and shows more traces of modernization than any of the versions which we have as yet described.

The volume is a thick paper folio containing 281 leaves and three vellum fly-leaves (one near the middle and two at the end of the MS.). The leaves measure $11 \times 8\frac{1}{2}$ inches and they are without ornamentation. The MS. is really divided into two distinct parts, the first part extending through fol. 182, after which the first vellum fly-leaf is found. The handwriting in the two parts is different, as is also the quire arrangement. The first part was apparently originally bound in quires of sixteen leaves,

¹ There is no foundation whatever for the supposition that Trevisa's translation was reprinted by W. de Worde (1509, and after) and later by Cousturier (cf. Max Förster, *Archiv* 107, 321). The versions are entirely different productions. Cf. p. lvii ff. for a full description of De Worde's reprint.

² The handwriting would place the MS. about the year 1470.

³ Cf. Brit Mus. MS. Harl. 149 (ff. 276-279 b).

⁴ In Egerton and Stonyhurst the letter is referred to as having been written to "Tyberius Cesar."

while the quires of the second part have twelve leaves each. Several of the quires in Part I are imperfect, that is, they contain either fewer or more than sixteen leaves. The first quire, for example, has only eight leaves, the third eighteen, and the last quire of the first part has fifteen leaves. In the last part all the quires have twelve leaves each, except the concluding one which has six, inclusive of the two vellum fly-leaves. The first part of the MS. shows three different but contemporaneous hands, the first extending to the bottom of f. 22 b, the second from f. 23 to the head of f. 60, the third extends only through f. 60 a, after which the second hand continues to the end of the first part. The whole of the second part is written in one and the same hand, which belongs distinctively to the second half of the fifteenth century.

The *Catalogue of Harleian MSS. in the British Museum* gives quite an accurate description of the contents of Harl. 149, which are:¹ 1. "A Dialogue between DIVES and PAUPER, wherein the X Commandments are explained. Perhaps this Treatise was composed by Henry Parker" (ff. 7-182 b). The first six and a half leaves contain an extensive analysis of the contents of the piece. 2. "Medicamenta nonnulla contra Sciaticam et Hydropem" (f. 6 b). 3. "The Booke of Goode Maners, or of Goode Condytions, composed (in Latin?) by Frere Jacques the Grete (per Jacobum Magni) of the Relygeon of St. Augustyn" (ff. 183-252). 4. "Hereafter followeth the Cene that oure Lorde made with hys Dyssyplys" (ff. 252-254). 5. "The Story of the Passyoun whych Nychodemus wrote in Ebrew, and yn Latyn, fyve year after the Passyoun of Ihesu Cryst" (ff. 254-263). 6. "Serteyn Storyes of thynges done after hys Passyoun" (ff. 263-276). This is not a separate piece, but a continuation of the *Gospel of Nicodemus*, in which Carinus and Leucius tell about Christ's harrowing of hell. But the scribe seems to have considered it an independent production, since he wrote (near the top of f. 263): "Here endyth the Passyoun of Ihesu Cryst and Folowyth Serteyn storyes of thynges Done after hys Passyoun," as did also the compiler of the *Catalogue*. 7. "A Story of the Veronycle" (ff. 276-279). 8. "A Tretys betwene Saynt Petre and Symon Magus" (ff. 279-280). 9. The Obyte of Pylat (f. 280 b). 10. The Decollacyoun of S. Petre and S. Paule (f. 280 b). 11. The Worthy Tokene goyng before the general Doom (in Latin f. 281).

The first part of the *Gospel of Nicodemus*, which bears the title "Nichodemus his gossell" (f. 255, at head of page) and which is divided

¹ The order and wording of the *Catalogue* are followed for the most part; only occasionally I have added a few supplementary words.

into twenty chapters, corresponds in general to the *Acta Pilati* I¹ as printed by Tischendorf. The "Serteyn Storyes," or the second part, which is not divided into chapters, is a translation of the *Descensus Christi ad Inferos*. The translator however refers to several other sources, especially the canonical scriptures, the legends of St. Andrew, St. James "the More" and "the Lasse," St. Thomas (cf. f. 267), and St. Bartholomew. In the first part the scribe always indicates the beginning of a chapter by the proper numerals and by paragraphing, that is, by setting in the first line of the new chapter. This part actually ends (f. 262 b) with the story of the blind Longinus who pierced the side of the dead Christ with a spear that was placed in his hands by the Jews. And the "Serteyn Storyes" begin (f. 263) with the report of the Centurion to Pilate about the "mervayles þat wer schewed at þat tyme," while the narrative of "Caryus and Lucyus" does not begin till f. 269.

This version begins (f. 255) as follows: "Cap^m i. It felle yn the xvth yere that Thybery Cesar had ben Emperoure of Roome, And yn þe xixth yere of Herode, sone to Herode whych was kyng of Galylee, and yn þe viiith kalendes of Apryle, whych ys the xxviiith day of Marche, And yn þe iiiiith yere o þe Erle of Ruffyn and Lyoun, and yn þe same yere also that Anna and Cayphas wer bysschoppes, and yn þe vth yere aftyr þe passyoun of Ihesu Cryst, that Nychodemus wrote thys story bothe yn Ebrew and yn Latyn . . . Cap^m ii. Anna and Cayphas, Sobna, Dathan, Gamalyel, Syr, Leuy, and Alexandre, Iewes fulle of trecherye, and wyth hem Iudas Skaryothe, the falce awmonere of Ihesu Cryst, came to Pylate ayeinst Ihesu and Accused hym seyenge thys wyse."

The translation ends (f. 276) with the proof offered to Pilate by "Anna and Cayphas" that the 5500 years which the angel Michael mentioned to Seth on the latter's visit to Paradise had already elapsed, and that the Messiah should therefore appear.² The colophon runs, "Et sic est finis Deo gracias."

H. The eighth of the known MSS. of the Middle-English prose *Gospel of Nicodemus* is preserved in the library of the Dean and Chapter of Worcester Cathedral and has the press-mark Fol. 172. The volume is a paper folio containing 216 leaves, six of which (three at the beginning and three at the end) are fly-leaves. Sixteen leaves have been lost from the beginning of the MS., as is indicated by the early foliation, the old number on the first leaf being "xvii." In the upper left-hand margin of the first page the words, "There wantith sixteen leaves," are written in a late hand.

¹ Tischendorf's divisions are however different.

² Cf. the conclusion of the poetical versions G-H.

The leaves of the MS. measure 11 × 8 inches, and the volume is bound in quires of twelve leaves each, the ends of quires always being indicated by catch-words. But the first quire has only six leaves besides the three fly-leaves. The paper of the MS. is all (excepting the fly-leaves) of the same quality and brand, the water-mark being a large Gothic P surmounted by a cross or trifolium. At the beginning the upper parts of several leaves have been severely injured—blackened, or rather browned—so that it is sometimes almost impossible to get the correct reading. The brown diagonal, defacing bar extends with steadily decreasing intensity through a large portion of the MS. All the pieces of the MS. are in English prose,—the last piece, which is an imperfect version of the Psalter, having the verses alternately in Latin and in English. It was all written by the same scribe, and, indeed, so far as the pieces are translations from Latin originals, the translation seems to have been done by the same person. The handwriting is, to be sure, late—not much earlier than 1485,—but several of the pieces bear fourteenth century dates. However, the dates may very easily have been attached to the Latin originals. The copy of the *Gospel of Nicodemus*, which I transcribed and examined with considerable care, bears the marks of an original translation and not of a copy of an earlier version.

So far as I have been able to discover no complete catalogue of the MSS. in the Worcester Cathedral Library has ever been published, and the several partial, imperfect descriptions all omit any mention of the MS. Fol. 172.¹ The contents are of a miscellaneous character, and many of the pieces are of great historical value; some of which, like the version of Peter Alfonsi's *Disciplina Clericalis* and "The Statutes of the Blessed Lord and Bisshop, Blac Rogier," are otherwise unknown in Middle-English versions.²

The table of contents on the *recto* of the first fly-leaf does not record half the pieces of the MS., it omits in fact the two most valuable works

¹ T. R. Nash (*Collections for the History of Worcestershire*, II, App., p. 94 f., 1782) says nothing about it; nor does J. Noake in his chapter on the history of the Worcester Cathedr. Library (*The Monastery and Cathedral of Worcester*, London, 1866, pp. 406–467). H. Schenkl does not appear to have described the Worcester Cathedral Library in the various reports of the MSS. of early religious literature that he has been publishing for about fifteen years in the *Sitzungsberichte der philosophisch-historischen klasse der Kaiserl. Akademie der Wissenschaften* of Vienna.

² Through the kindness of Mr. W. H. Stevenson, of St. John's College, Oxford, I learned (but too late for reference) that a *Catalogue of the Manuscripts preserved in the Chapter Library of Worcester Cathedral*, compiled by the Rev. John Kestell Floyer, M.A., F.S.A., and edited and revised by Sidney Graves Hamilton, M.A., Fellow and Librarian of Hertford College, Oxford, was published in the year 1906 by the Worcestershire Historical Society.

in the volume. It is therefore especially important that a complete list of the contents be given. The inside of the first cover and the lower part of both pages of the first leaf contain some account of the life of Richard Rolle of Hampole, and a list of the MSS. which contain his works, evidently copied from the catalogues of Bale, Bernard and Leland, in a modern hand. The table of contents, in the same hand, is as follows :

- “ p. 29. explicit Passio Nichodemi.
- p. 30. The libel of Richard Hermit of Hampol, of the rule of good living in 12 chapters.
- p. 46. A treatise against ghostly temptations, the twelve degrees of humility.
- p. 61. The deeds or Acts of the Apostles.
- p. 85 b. Of Life contemplative and of the words therof, it endeth p. 129.
- p. 181 b. Part of the Psalter Latin and English.”

1. The first piece in the MS. is a fragmentary prose version of the *Gospel of Nicodemus*, the first lines of which are almost illegible (ff. 4–12, *olim* xvii–xxv). The *Explicit Passio Nichodemi* on f. 16 (*olim* xxix) should have been written near the top of f. 12. 2. A short account of the discovery of Joseph of Arimathea by Titus in a prison at Jerusalem and of the death of Pilate (a kind of *Paradosis Pilati*, f. 121–2 b). 3. The story of the origin of the cross, in which an account is given of Seth’s mission to Paradise for the Oil of Mercy and of his receiving three apple-seeds from the Angel Michael, etc. (ff. 13–16). 4. A short homiletic or ecclesiastical piece follows (p. 16), which begins : “It was wont to be doubted of sum whi Tithes bien yevon to holichirche. It is in Reproof of al wikked and cursed spirites ; of al the feithful men, of trew cristen people tithes bien yoven into holi chirche,” etc. 5. “This is the libel of Richard hermyte of hampol of the Amendement of mannes lif, other ellis of the Rule of goode livyng and it is departed in .XII. chaptres” (ff. 17–32 b). The description of the contents of the piece then follows, and the first chapter begins : “Tarie the noght, man, to be conuerted vnto the lord god, nother delay the noght from day to day,” etc. The twelfth chapter ends (f. 32 b) with the colophon, “Explicit Ricardus de Ampull.”¹ 6. A short description of the “office of a Bisshop” (f. 33). 7. “A treati

¹ Horstmann does not record any such “libel” in his list of the works bearing Hampole’s name (cf. *Yorkshire Writers*, II, Introd., p. xl f.).

agenst gostly temptaciouns"¹ (ff. 33 b-44). Begins: "Ure merciful lord god Ihesu chasticith his chieldren and suffrith hem to be tempted for many profitable skillis and to their profite." 8. *Hic incipiunt duodecim gradus humilitatis* (ff. 44-46 b). Begins: "Seynt Gregory the doctour saith, that without mekenes it is vnlieful to truste of foryevenes of thi synne." Colophon: "Expliciunt .XII. gradus humilitatis." 9. A series of four short narratives which are in part adaptations from certain of the *Dialogues* of Caesarius of Heisterbach² (ff. 46 b-48). The rubrics of these "narratives" are: (a) *Narracio de periculo differendi penitenciam*, (b) *Alia narracio*, (c) *Narracio contra confessos de peccatis sed non contritos*, (d) *Narracio de peccatore penitente et Saluate*. The fables begin respectively: "Ther was a worthi man and a Riche whos name was Crisaurius, and as plentivous as he was of worldly goodis, also ful he was of synne and vice, in pride, in lechery, in covetise," etc.

"Ther was .ij. scoole felawes of the whiche oon entred into Religioun," etc.

"Cesarius the grete clerk telleth that ther was a man in Parice, a young man that yaf al to lechery," etc.

"Ther was a thief in a grete desert, leader and maister of many," etc.

10. "The dedis of Apostels" (ff. 48-72), a version of the Acts of the Apostles which was unknown to the editors of the "Wycliffite Bible." But it is undoubtedly a late version of the Purvey translation of the Acts as the following parallels will show:

Purvey's Dedis of Apostlis.

Here begynneth prolog on the Dedis of Apostlis.³

Luk of Antiochie of the nacioun of Sirie, whos preisyng is teld in the gospel, at Antioche he was a worthi man of leche craft, and afterward a disciple of Cristis apostlis, and suwede Poul, the apostle.

Worcest. MS., fol. 172, Dedis.

The prolog on the dedis of Apostels.⁴

Luke of Antioche of the nacioun Sirie, whos praiseng is told in the gospel, at Antioche he was a worthy man of lechecraft and afterward a disciple of Cristes apostels and sued Poul thapostel.

¹ Cf. "A tretysse of gostly batayle," Horstmann, *op. cit.*, p. 420 ff., which is however not the same production.

² Cf. Mrs. Mary M. Banks, *An Alphabet of Tales*, E. E. T. S., 126-127, where Middle-English versions of numerous Tales from Caesarius of Heisterbach appear; also A. Kaufmann, *Caesarius von Heisterbach, Ein Beitrag*, etc. Köln, 1862; the same author, *Wunderbare und denkwürdige Geschichten aus den Werken des Caesarius von Heisterbach, Ausgewählt, übersetzt, usw. Vierter Theil, Annalen des historischen Vereins für den Niederrhein*. Heft. 47, Köln, 1888; Anton E. Schönbach, *Studien zur Erzählliteratur des Mittelalters. Vierter Theil: Ueber Caesarius von Heisterbach*, I. *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*, Bd. 144, Abh. IX. Wien, 1902.

³ Cf. Forshall and Madden, *The Wycliffite Versions of the Holy Bible*, IV, 507, 508, and 593.

⁴ Fol. 48, and f. 72.

*Purvey's Dedis of Apostlis.**Worcest. MS., fol. 172, Dedis.*

Cap. I.

C^m. P^m.

Theofle, first Y made a sermoun
of alle thingis, that Ihesu bigan to
do, etc.

Theofile, first [I] made a sermon
of al thynges that Ihesu bigan to do,
etc.

Colophon: *Here endith the Deedis
of Apostlis.*

Here enden the deedis of apostlis.

11. "The Book of Contemplacioun, or The Divine Cloud of Vnknow-
ing" (ff. 72 b–116). The heading at the beginning of this piece runs:
"That the inner havyng of a man shuld be like to the vtter." Then in
a different hand, "Venite exultemus domino." Begins: "Gostly brother in
Ihesu Crist, I praie the that in þe callyng whiche our lord hath callid
the to," etc. The treatise is divided into ninety-three chapters.¹ 12. At
the top of the next page (f. 116 b) stands the following invocation (red):
"Ihesus be oure spede, Amen." This page and the following have been
crossed through with heavy strokes, but the piece seems to be a series of
invocations to God accentuated by Pater Nosters. 13. Another religious
piece begins on f. 117 with the heading, "UI vertuous questiouns and
answers of vj holy doctours of tribulacioun patiently taken in this world."
14. On f. 117 b there are a few prayers and "Masses" of the Popes
Gregory and Innocent which have been partially crossed out. 15. What
is perhaps the most important piece in this MS. begins without rubric
or heading at the top of f. 118 b. But the first words of the piece
reveal the fact that it is a fifteenth century English version of Peter
Alfonsi's *Disciplina Clericalis*, a noted and interesting collection of
mediaeval tales or fables, supposed to have been told by an Arab father
on his deathbed to his son, for the latter's instruction and guidance.
This is, I think, the only Middle-English version so far known of any-
thing approaching the complete *Disciplina Clericalis*, although several
of the tales are incorporated in the fifteenth century English transla-
tion of the *Alphabetum Narrationum*,² which was until recently³ thought
to be the work of Etienne de Besançon. The Latin version exists in a
large number⁴ of MSS., and the Old-French⁴ poetical version appears to

¹ The *Book of Contemplation* is preserved in the following MSS. of the British Museum: Reg. 17, G. xxvi (fifteenth cent.), Reg. 17 D V (fifteenth cent.), Reg. 17 G. xxvii (seventeenth cent.), Harl. 674, 954 and 2373. It has been ascribed to William Exmeuse, Maurice Chawney, and to Walter Fitz-Herbert.

² Recently edited by Mrs. Mary M. Banks from the Brit. Mus. MS. Addit. 25,719 for the E. E. T. S., under the title, *An Alphabet of Tales*, etc. Two Parts. Part I, London, 1904; Part II, London, 1905.

³ Cf. Mr. J. A. Herbert's article in the *Library*, Jan. 1905.

⁴ Cf. Ward, *Catalogue of Romances*, II, p. 235 ff.; M. Roesle, *Le Castolement d'un Père a son Fils*, etc., Munich, 1899; G. Paris, *Romania*, I, 106.

have been extremely popular.¹ The Middle-English version of the *Disciplina* contains 24–25 tales, which do not however follow the order of any of the Latin and French MS. versions described by Ward. The piece begins: “Petir Alfons *seruaunt* of Ihesu Crist, maker of this booke, with thankynges I do to god, the whiche is first and without bigynnyng. To whom is the bigynnyng and the end of al goodenes, the fulfillyng,” etc. After a short prologue, the stories are introduced: “Therfor Enoch the philosophre, whiche in Arabik tung is named Edriche, saide to his sone: ‘The dreede of god be thy busynes, and lucre and wynnyng shal come to the without any labour.’” The *Disciplina* extends to about the middle of f. 138 a. 16. The next piece is an English version of the well-known “Epistle of Alexander the Great to Aristotle,” and it is introduced by the rubric, *Incipit epistola Alexandri Magni Regis Macedonum ad Magistrum Suum Aristotilem* (ff. 138–148). Begins: “Alwey I am myndeful of the also among the preeks and doubtes of our batels, most diere comandour, and after my Moder and Susters most acceptable,” etc. Ends with an “Epitaphum” in twenty-two Latin verses:

“Primus Alexander, pillea natus in vrbe
Quem comes Antipater, confecto melle veneno,” etc.

17. At the top of f. 148 b an ecclesiastical piece begins, which contains certain regulations for the government of the dominions of the Church of Rome: “That the Pope with other prelatis of holichirche hath power to make divers lawes to edificacioun of holichirche, and to accuse theym that brekith hem, may be proeved both bi thold lawe and bi the newe.” After a brief introduction, a series of thirty-nine ecclesiastical laws are given (ff. 148 b–154 b). 18. This piece is followed by another ecclesiastical work of great importance to the history of the Church and of the life of London in the thirteenth and fourteenth centuries. The heading of the piece is as follows: “The statutes of the blissed Lord and Bisshop, blac Rogier”² (ff. 155–163). The prologue to the list of “statutes” begins: “To the Bisshop of London of the comfort of the

¹ An Icelandic version of twenty-seven stories from the *Disciplina Clericalis* was published by H. Gering, *Isländsk Æven tyri, Isländische Legenden, Novellen und Märchen*, 2 Bände, Halle, 1882–3, Bd. I, pp. 163–198. The best edition of the Latin *Disciplina* is by W. V. Schmidt, Berlin, 1827, and this edition is reproduced by Migne, *Patrol. Lat.*, vol. 157, col. 671–706.

² According to Ric. Newcourt (*Repertorium Ecclesiasticum Parochiale Londonense: An Ecclesiastical Parochial History of the Diocese of London*. London, 1708, I, 13) Roger, surnamed Niger, was probably consecrated a bishop in June 1229, and died in September 1241. On p. 58, Newcourt says: “Roger Niger, Bishop of London, in the time of King Henry III, made certain Statutes, and prescrib’d them to the Rectors and Priests of the Archdeaconry of London; which are in a certain old Manuscript-Book of Statutes in the publick Library of the University of Cambridge.”

lord Petir, Archedecken of London, made and direct to al the Persons, vicars, and parasc priestes in the Citee of London constitute." There are in all thirty-three different articles of the statutes, which deal with about all the phases of English (*i. e.* London) religious life in the latter years of the Middle Ages. 19. What appears to be a charter of an Archbishop of Canterbury begins on f. 163 b: "William,¹ bi divyne suffraunce Archebisshop of Caunterbury, of al Inglood Prymat, and of the Apostels seete legate, to our welle beloved sone, Thomas Bekaton,² Doctour of Lawe, Archedecken of London, and Deane in the chirche of our lady at the Bowe of London," etc. This document ends near the top of f. 165 a with the exact date of its origin: "Yeven in our Manor at Lamblith, the .xi. kalendis of December, the yeere of our lord MCCC-LXXXVII, and of our translacioun the vii." 20. On ff. 165-5 b there is another ecclesiastical document of some historical consequence, of which the rubric runs: "The tenour folowith of Constitucions memoratief." 21. "Thiese bien the constitucions provincial of the Archebisshop of Caunterbury, Robert of Wynchelsey"³ (ff. 165 b-166). This document concludes with the date of its execution: "writen Anno domini Milesimo CCCCXLVII." 22. The last piece of the Worcester MS., fol. 172, is a late Middle-English interlinear (Latin-English) version of the Psalms, of which only the first seventy-one chapters and nineteen verses of the seventy-second chapter have been preserved (ff. 166-313 b). At first there is a prologue: "Here bigynnyth a prolog vpon the psautier," which extends to the bottom of f. 168. Then at the top of the following page there is a long rubric: "Here bigynneth the psautier the whiche is comunely vsed to be rad [in] holichirche service, for it is a booke of grete deuocioun and of high gostly conceivyng; in whiche booke men fynden ful moche wetnesse and parfite vndirstondyng of gostly Comfort. Also pis booke shewith the meedis of iust men and the meedis of uniust men, the Reward of everyman after his travaile." The MS. ends after cap. LXXII, 19, the last verse being: "How bien thei made into desolacioun, the faileden sodainly, thei perisheden for their wickidness." A comparison of this verse with the same one in the Purveyite⁴ translation

¹ This is apparently the "Willielmus de Courtney" described by Newcourt (*op. cit.* p. 19). He was "Bishop of Hereford," whence he "was translated to London, 1375, Sept. 12." . . . "In 1381, August 10, this our Bishop was made Lord-Chancellor, and in January following, translated to the See of Canterbury."

² "Thomas Baketon occurs Arch-Deacon of London in 1382 and 1385."—Newcourt, I, 61, Note C.

³ This is probably the Robert Gilbert described by Newcourt (*op. cit.* pp. 22-23). He became Bishop of London in May 1436, and in October of the same year Archbishop of Canterbury. He died July 27, 1448.

⁴ Cf. Forshall and Madden, II, 811.

§ 4. *The Worcester Cathedral and the Cambridge Univ. Libr. MSS.* 1v

shows that the Worcest. MS. 172 version is probably a later form of the same translation, with the addition of the Latin text.

As has already been intimated, the translation of the *Gospel of Nicodemus* in the Worcester MS. was undoubtedly made in complete independence of all the other English prose versions that we have described. The margins of each page in the MS. contain from two to four Latin sentences or clauses, corresponding to particular passages in the text. The translator probably had a Latin original before him, and a comparison of the marginal passages with Tischendorf's edition of the *Evangelium Nicodemi*¹ shows clearly that it was the *D^b* text. The translator was not very familiar with this kind of work, and he frequently shows that either the meaning of the Latin word, or of the English, or of both, was quite unfamiliar to him.² This fact accounts for the comparatively large number of strange, un-English words that occur in the translation. At times however the translation is in good, vigorous, original English.

I. Another late fifteenth (possibly early sixteenth) century English version of the *Gospel of Nicodemus* has been preserved in the Cambridge University Libr. MS. Mm. 1. 29 (ff. 8-16). The volume is a paper quarto of fifty-nine leaves, besides three fly-leaves at the beginning and eleven at the end, which measure $8 \times 5\frac{3}{4}$ inches. It belonged apparently to one "Thomas Earl, Minister of S. Mildred's, Bredstreet," in the latter half of the sixteenth century, since it is called "his Note Book wherin are set down the Episcopal & Archidiaconal Visitations in London, together with the Courses taken with the Puritans & Papists, during the said Writers Incumbency, that is from the year 1564 to 1600. And many other cursory Notes of Church Matters under the Reignes of K. Henry VIII & K. Edward VI." The other pieces according to the memorandum (on the *recto* of the third fly-leaf) are: "The Gospel of Nicodemus." "Notes concerning Puritan Controversies, with collections out of Tindal, Barnes, Calvin, Joh. Fox, etc. concerning Ceremonies"; "Notes concerning Papists and Jesuits."

At the end of the volume there are a few pages of promiscuous notes, a part of which consists of a list of words apparently copied from glosses of older MSS. As the above note and the table of contents are in the

¹ Second edition, Leipzig, 1876, p. 333 ff.

² Cf. "Lo, I have wrapped hym in cleene sendal and put hym [in] my monument and set the stone to the Doore of the spelunc, Denne, or Grave or Sepulchre" (f. 5 b) with the (*D^b*) Latin: *Ecce in monumento meo posui et involvi eum in sindone munda et apposui lapidem magnum ad ostium speluncae* (Tischendorf, *op. cit.* p. 366).

well-known hand of Humphrey Wanley, the MS. was no doubt at one time the property of that famous antiquarian.¹

The version of the *Gospel of Nicodemus* (ff. 8-16) begins with the story of Joseph's begging the body of Christ and wrapping it "in a shining Syndonia," and laying it "in the new grave or stoun sepulture where neaver man was layed."

The piece begins on f. 8 of the MS. with a rubric or rather heading at the top of the page in the centre: "*De Resurrectione domini.*" To the left of this are the words: "Sermones dormij secure, *Sermo parati de tempore . . . 105.*" On the left margin of the same page we read: "*Nichodemus Ghospel . . . Expl-translatid.*" Below the heading and in the centre of the page there is the following dedication: "To the Christian Reader grace, mercy and peace in god, By Jesus Christ our Savvour in the Holye Spyrite of god,—iij parsons, one onelye God—Amen." The dedication is in the same hand as the text, while the heading and the following words to the right of the dedication are later: "James Pynner, Taylour"; on the left margin beneath the title (*i. e.* *Nichodemus Ghospel*), "1590"; and further below in red ink, "1509."

The author (or scribe) of the translation then tells us something about the origin of the piece: "Because the fables of that Romain papall sinagogue ys not now exstant, thought somtym Impryntid in the Inglishe tounge vnder the Tytle of Nychodemus Ghospell, I have Agayn written thee same ovt of their oude postilles, As John Herolt,² Sermones discipulij (*sic*), Sermo 146, 1 F. Sermones Dormi, Sermo 30ⁱⁱⁱ, . . . *De Resurrectione Domini.*" Then under this in the later hand: "Jacobus de voragine, whose wordes follow thus." After this the translation begins: "It is Read in the ghospell of nychodemus, That After that the Iwees and Romaines had crucified our Lord Iesus chryst, That there was A good and Iust man By name Iosephe of Aratheinathia, A cytti of Iwrj, *whiche* looked for the kyngdome of god and [was] not consenting nor willinge to accord vnto the accusations of the Iwes Agaynst christ. This man Requyred pylat and Requestyd of him the Bodye of christ Iesus," etc.

At the end of the piece (f. 16) the following words occur in red: "*Vide Liber Beliall,*" and to the right of this, the name "*Jacob de Theranie*" (*sic*). On the following page the colophon has been cróssed out, but "*sic est*" remains and the other words have been traced over in

¹ The *Gospel of Nicodemus* as preserved in this MS. may have been copied from some early print (cf. Förster, *op. cit.*), but there is no such volume known.

² The *Sermones discipulij de tempore et de sanctis* of the German Dominican friar, John Herolt (or Herolt, *flor.* 15th cent.) were published at Nuremberg in 1480 and 1492, and at Mayence in 1612.

a later hand. Afterwards the scribe appended a curious note by way of comment and admonition: "Behold goodlij christian Reader this nychodemus, no nychodemus; this ghospell, no ghospell; this vnwritten verytij, no verytij / But a verytable lye, a lucyflerian fable, old wyves tale and detestable lye, vnsavery salt for the downg hill, and to be tred on vnder fotte of men. This auctor whosoever of sermondos dormi secwre preache thus and sleap saffely. A mynister of Antychrist wrote this in latin and Imprinted thee sam after in anno 1517 at lyons, 16 of November. Whether it was peter Vigeneye, Herolt, Barland I know not. But this you can surely wytnesse *with me*: No lyttell leven of popische doctrynes are Bwylded as fyrst the avthoritij of sacred scriptures countyd vnperfecste, *without* this nychodemus, Blasphemouse spyrit of lyinge, Be an eptyd also coequall *with* them, O Sathanas, whiche pluckyng vs from the scriptures wold aprove the Resurectyon of christ By this devyses, etc."

J. In conclusion I must call attention briefly to the early Black Letter editions of the English *Gospel of Nicodemus*. The popularity of the apocryphal account of Christ's passion and descent into Hades among Englishmen of the early sixteenth century is clearly shown by the considerable number of editions of the Gospel that was published. It was printed by Julyan Notary, London, 1507,¹ Wynkyn de Worde, 1509,² John Skot, London, 1529, and so on. The De Worde version was apparently the standard edition throughout the next two centuries,³ and no one has as yet discovered an original for it. It follows none of the known Latin manuscripts and editions, and it differs in many essential features from any of the M.E. versions with which we are at present acquainted. One peculiarity of this text appears in the prologue, where the printer asserts that his original is a French version made by Bishop Turpin: "It befell in the .XIX. yere of the seynnorie of Tybarye cesarye Emperour of Rome, And in the Seygnorie of Herode that was the sone of Herode, whiche Was kynge of Galyce, the .viii. kalendes of Apryll, the whiche is the .xxv. daye of Marche, the iiij yere of the

¹ A copy of this rare book is in the library of Archb. Marsh, Dublin.

² Reissued in the years 1511, 1512, 1518, 1532. A copy of the first edition is preserved in the Cambridge University Library and in the Bodleian. Cf. Lowndes, *Bibliographical Manual*. London, 1864, vol. III, pp. 1688-89.

³ Editions appeared 1620 (?) at Rouen by Constourier-Warrin; 1767 at London by John Wilson; 1775 (?) at New Castle as one of William Garrett's collection of Chap-Books. Judging from the prologue of Wilson's edition as reproduced by Thilo (*Proleg.* p. cxlv f.; it is not in the British Museum) this text is also a reprint of the De Worde edition; or it is at any rate based upon the same original. That part of the Gospel which refers especially to Joseph of Arimathea was printed also in Black Letter by De Worde (date not given), and in abbreviated form from "The Kalendre of the New Legende of Englande" by Richard Pynson (1516). Cf. Skeat's *Joseph of Arimathea*, E. E. T. S. No. 44, p. 25 ff., London, 1871.

sone of Uelom whiche was counseyller of Rome. And Olympius had ben afore two hondred yere and two. This tyme Ioseph and Annas were lordes aboue all Iustyces mayres and Iewes. Nychodemus whiche was a worthy prynce dyde wryte this blessyd storye in hebrewe. And Theodosius the Emperour dyde it translate out of hebrewe into latyn. And bysshop Turpyn dyde translate it out of latyn into Frensshe. And here after ensueeth this blessyd storye."

The text has the following beginning (p. 2): "ANas and Cayphas. Symeon. Datan. Gamaliel. Iudas. Leuy. Neptalim. Alysaunder. Zarius. And many other Iewes came to Pylate and accused our lorde Ihesu cryste in many thynges / and thus they sayd / we knowe hym well that he is the sone of Ioseph the carpenter / and was borne of Marye," etc. The conclusion of De Worde's print runs: "Thus our scripture bereth wytnes of hym that shall be the sone of god / & a kynge of the people of Israhell / but after the passyon of Ihesu we & our prynces meruaylled of the tokens & wordes that were done by hym / & so we loked our storyes & counted all the lygnage downe to Iosephs lygnage / & the lygnage of Marye that was moder of Ihesu / & so we haue accounted that fro that tyme that god made pe worlde & Adam the fyrst man vnto Noes flode is two M. & V. C. yere And fro the flode to Abraham is thre M. and V. C. yere / and fro Moyses to Dauid is V. C. yere / and fro the transmygracyon of Babylone to the incarnation of Ihesu cryste is foure .C. yere / and thus is the accounte in all V. M. yere. All these thynges and meruaylles dyde Pylate wryte for to be redde of all them that sholde come after. And than Pylate wrote a lettre to the cyte of Rome / and to Claudio the Emperour, etc. Thus endeth Nychodemus gospelle. Enprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde / prynter vnto the moost excellent pryncesse my lady the kynges moder In the yere of our lorde god .M. CCCC. ix. the .xxiiij. daye of Marche."

Now, a casual comparison of the prologue, and the beginning and conclusion of the text with those of the Trevisa version (MS. Addit. 16,165) shows that no other connection can possibly exist between the two versions than that of being different translations of one and the same story.¹ The Latin MSS. on which the two versions were based may indeed belong to the same group, just as do the *D^{ab}* and *ed. pr.* of Tischendorf. But the Latin MSS. themselves are unknown,² unless

¹ Cf. Förster's statement: "Es scheint das (i. e. the Trevisa version) dieselbe zu sein, welche 1509 (und öfter) von W. de Worde . . . gedruckt ist" (*Archiv* 107, 321).

² This version baffled so brilliant a scholar as Thilo, who says of it (*Codex Apocryphus*, Proleg. p. cxlvi): "Quot-quot ego codd. Latinos evolvi, eorum nullus

perchance von Dobschütz has discovered them.¹ A more important point of difference between the De Worde translation and all other known versions of the *Gospel of Nicodemus* is to be found in a unique and very interesting story that is introduced in connection with the entombment.

Joseph of Arimathea, it is related, went to the market-place of Capernaum on the day of the crucifixion in search of a shroud for the body of Christ. There he met by chance Syndonia, the daughter of Levy (or Livy) and his wife, humble citizens of Capernaum. This maiden had been forced by the death of her father to learn some trade by which she could support herself and her invalid mother. She therefore began early to learn the art of weaving in silk, and one day about the time of the death of Christ she made by some miraculous means which she could not explain a wonderful piece of silk. When she showed this scarf to her mother the latter was also amazed, and after questioning the daughter as to how she made it, the mother bad her wash herself and go with the cloth into the market-place and sell it, in order that she might buy provisions and other articles for the following feast-day. At the same time the mother commanded that she sell the cloth to no man before she learned his name and for what purpose he wished to use it.

So Joseph in looking over the market discovered Syndonia and her wonderful fabric. He asked, and willingly paid, the price; but before closing the bargain the girl fell upon her knees before Joseph and besought him to tell her his name and the purpose for which he intended to use the cloth. Joseph readily complied, telling her that a great prophet had just died in the country and that he wished to wrap his body in the cloth before he deposited it in the tomb. Then he in turn inquired after her name and that of the weaver of the cloth, and upon receiving the answer that it was Syndonia, he said to the girl: "Now after you I shall name this cloth, for this cloth shall be named Syndonia."²

The story concludes with an account of how the mother was restored to health and strength as a result of the use to which the marvellous

similem huic obtulit prologum, in quo mentio fieret Turpini illius archiepiscopi Rhemensis Caroli magni aetate, cujus nomini famosam historiam de gestis Caroli initio sec. xii, suppositam esse constat. Conjecias inde, quod continuo aliis documentis confirmabimus, evangelium Nicodemi aliquo modo cum fabulis mediae aetatis Romanensibus quas dicunt conjunctum esse." Gaston Paris gives no information about such a work from the pen of Bishop Turpin in his monograph, *De Pseudo-Turpino* (Paris, 1865).

¹ My own belief is that the original of De Worde's text is to be found among the numerous Latin MSS. of the *Evang. Nicod.*, which are preserved in English libraries and which have not been carefully examined.

² This word is evidently from the Latin (Greek) *sindeon* ("in sindone munda." *Ev. Nic.* Tischendorf, p. 366), which means a kind of linen cloth.

lx § 4. *De Worde's Gospel of Nicodemus.* § 5. *The Descent Legend.*

piece of cloth was put, and how she married a "worthy duke" and her daughter became "Empresse of Rome."

I have been able to find only a few traces of this story in mediaeval Christian literature, but it must have been a well-known legend;¹ at any rate, it does not occur in any other version of the Gospel that I have examined.

The text as printed by De Worde does not have the pages or the divisions (chapters) numbered; nor does the Warrin-Cousturier edition. But De Worde's little book contains fifty-two pages, and there are thirteen divisions of the text; there is the same number in Warrin-Cousturier and in the eighteenth century chap-book of William Garret. It is in the seventh division or chapter that the Sydonia story occurs. This chapter has the heading: "How Centurio tolde Pylate of ye wonders that was at Crystes passyon & the same Pylate tolde the Jewes therof, and of the precyous cloth that our lorde was buried in."²

V.

BRIEF ACCOUNT OF THE ORIGIN AND GROWTH OF THE DESCENT
LEGEND.

THE Gospel of Nicodemus is in its complete form composed of two parts which are known as (1) the *Acta Pilati* and (2) The *Descensus*

¹ Godefroy (*Dictionnaire de l'ancienne langue Française*, vol. vii [Paris, 1892], p. 417) describes the word "Sidoine" as "= suaire," and gives the following quotation: "Icele glorieuse pucele qui fila la sindoine dont la chars Dé fut envolopee (Maurice, Serm., MS. Poitiers 124, 1^d 207^o)." C. U. Chevalier reproduces (*Étude critique sur l'origine du St. Suaire de Lirey-Chambéry-Turin*, Paris, 1900, Append. p. 46 ff.) a *Tenor Officii Sanctae Sindonis Jesu Christi* in which the following sentence occurs (p. 56): "Mulier sapiens Sindonem fecit et vendidit, quam Joseph ab Arimathia mercatus est." There is also a reference to the Sydonia legend in the poem entitled, *The lyfe of Joseph of Armathia*, printed by Richard Pynson in the year 1520, and reprinted by Prof. Skeat in his *Joseph of Arimathie*. The last three lines of the third stanza (Skeat, p. 37) are:

"And wrapped his body / in a clothe called sendony;
Ryche was it wrought, with golde & sylke full pure,
Joseph of a mayd it bought / in Aromathy cyte."

² The story is told on p. 22 ff. of the 1509 edition. John Ashton is in error when he says (*Chap-Books of the Eighteenth Century*, London, 1882, pp. 30-31, where he merely reproduces the title and Table of Contents from the Chap-book), "This is a translation by John Warren, priest, of this apocryphal Gospel." The Warren edition is nothing more than a slightly modernized reprint of the De Worde text. Ashton is also entirely wrong in asserting that the Chap-book text "varies very little from that given by Hone." As a matter of fact Wm. Hone simply reprinted (*Apocryphal New Testament*, London, 1820) a translation of the *Evangel. Nicodemi* which was made by the Rev. Jeremiah Jones near the end of the seventeenth century from Grynaeus's edition (*Orthodoxographia*, vol. I, p. 643 ff.), and published

Christi ad Inferos.¹ According to the best authorities² these two parts originated at different times and in entire independence of each other. The *Descensus* is the older of the two, and it probably received its literary form as early as the second or third century, while the *Acta* did not exist in anything like its present form before the latter half of the fourth century, or even the early fifth century.³ The earlier is also the more important of the two parts, so far as their influence upon mediæval literature and art is concerned. It contains a vivid, dramatic description of Christ's descent into Hades in the time between his crucifixion and resurrection, of his breaking down the gates of hell, of his binding of Satan and of his deliverance of the patriarchs and prophets from their long imprisonment there. The story of Christ's underworld mission is related by two men who are purported to have risen from the dead, and who were in the realm of Hades when Christ entered its gates as conqueror and deliverer. These two men, who are usually⁴ called Lucius and Carinus, are represented as being the sons of a prominent Hebrew named Simeon. From their names it has been surmised⁵ with considerable ground for justification that the author of the *Descensus* was a certain Lucius Charinus who flourished in the second century and who seems to have written several other apocryphal treatises.⁶

The *Acta Pilati* gives an account of the trial of Christ before Pilate, of the crucifixion, of the entombment by Joseph and Nicodemus and of the miraculous escape of Joseph from the prison where he had been confined by the Jews because he buried the body of Christ. The story

in numerous editions along with an extensive and valuable criticism of the apocryphal books of the New Testament, having the title, *A New and Full Method of Settling the Canonical Authority of the New Testament*, etc., 3 vols., Oxford, 1727; cf. vol. II, pp. 223-299. Hone divides the text into chapters and verses. He also states in his "Preface" to the *Gospel of Nicodemus* (p. 44 f.), that his text is a translation from the *Orthodoxographa*. Thilo is wholly wrong, as well as unjust to the admirable critical work of Jones, in suggesting (*Prolegom.* p. ix.) that his book is little more than a rehash of Fabricius.

¹ This sketch can only give a bare outline of the development of the story and its importance. No attempt is made to give an exhaustive list of the literature on the subject in the footnotes.

² M. Nicolas, *Études sur les Évangiles Apocryphes*, Paris, 1866, p. 254, 361 ff.; Lipsius, *Die Pilatus-Akten*, p. 1 ff.; J. Monnier, *La Descente aux Enfers, Étude de pensée religieuse d'art et de littérature*, Paris, 1905, p. 91 ff.

³ Lipsius, *op. cit.*; von Dobschütz, *Hastings's Dictionary of the Bible*, III, 544 ff.

⁴ The names are omitted from the Greek version printed by Tischendorf, *op. cit.*, pp. 323-332. Cf. Lipsius, *Die apokryphen Apostelgeschichten und Apostellegenden*, Braunschweig, 1883-1890, vol. I, p. 112 ff.

⁵ Jeremiah Jones, *op. cit.*, vol. I, p. 210 f.; Lipsius, *op. cit.*, p. 117; Beausobre, *Histoire du Manichéisme*, tom. I, p. 374; Maury, *Croyances et Légendes*, p. 297; Harnack, *Geschichte der altchristl. Lit.*, I, 116-123.

⁶ Lipsius, *op. cit.*; Harnack, *op. cit.*

told in the *Acta* is based mainly upon the description of the passion in the canonical Gospels, with several apocryphal additions.

The literary account of Christ's descent into Hades was developed from a belief which doubtless prevailed in apostolical times that he descended into the underworld to preach, or to bring salvation, to the dead, just as he had brought salvation to the living by his mission on earth. But the conception of God appearing as a conqueror in the lower regions of the world antedates the Christian era. It was familiar to the psalmist,¹ as well as to the authors of Isaiah² and Hosea.³ It is, in fact, not improbable that the Hebrew and Christian conceptions of Jahve and Christ visiting the kingdom of the dead and overcoming Satan and his hosts are merely later developments from the Babylonian, Persian, Egyptian and Grecian belief in the descent of the spirits of the dead into a region of darkness and gloom.⁴ In other words, the notion is intimately bound up with the oriental belief in the immortality of the soul, which appears to have become a definite feature of the Jewish religion for the first time after the Babylonian captivity.⁵ But the mediaeval legend about Christ's descent was no doubt immediately inspired by certain passages of the New Testament, the most important of which are found in the First Epistle of Peter: "Being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days

¹ Ps. 24. The verses beginning: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

² Cf. chap. 42, 7; 45, 2; 53, 8-9. ³ Chap. 6, 2; 13, 14.

⁴ Some of the most important works on the subject are: G. Maspero, *The Dawn of Civilization: Egypt and Chaldea*. Translated by M. L. McClure. Ed. by A. H. Sayce. Fourth edition, London, 1901 (cf. p. 83 ff.); E. A. W. Budge, *Egyptian Ideas of the Future Life*, London, 1899 (p. 111); Georg Beer, *Der biblische Hades*, Berlin, 1902; R. H. Charles, *A Critical History of the Doctrine of a Future Life*, London, 1899 (p. 33, 36, etc.); D. W. Bousset, *Die Religion des Judentums im neutestamentlichen Zeitalter*, Berlin, 1903 (p. 272); L. W. King, *Babylonian Religion and Mythology*, London, 1899, (p. 38, 179 ff.); J. Darmsteter, *Sacred Books of the East*, vol. 23, Oxford, 1883 (p. 320); E. Stave, *Ueber den Einfluss des Parsismus auf das Judentum*, Haarlem, 1898; E. A. W. Budge, *The Book of Paradise*, etc., vol. I, London, 1904 (Introd., p. 44 f.); M. Jastrow, *The Religion of Babylonia and Assyria*, Boston, 1898 (p. 563 ff.); E. Schrader, *Die Keilinschriften und das alte Testament*, 3rd ed., Berlin, 1903 (p. 561 ff.); E. A. W. Budge, *Babylonian Life and History*, London, 1884 (p. 139 ff.); Paul Carus, *The History of the Devil and the Idea of Evil*, London, 1900 (p. 42 f.); A. J. W. Brandt, *Die mandäische Religion, ihre Entwicklung und geschichtliche Bedeutung erforscht*, etc. Leipzig, 1899 (pp. 34, 72 ff., 168 f., 182 f., 213 f., etc.); J. G. Frazer, *The Golden Bough*, 2nd ed., London, 1900 (vol. III, p. 151 ff., etc.); J. Darmsteter, *Ormazd et Ahriman, leurs origines et leur histoire*, Paris, 1877 (p. 123 ff.); E. Rohde, *Psyche*, 3rd ed., Leipzig, 1903 (I, 45 ff.); Monnier, *op cit.* (p. 5 ff.).

⁵ Stave, *op. cit.*, p. 145 ff.

of Noah" (iii. 19). "For unto this end was the gospel preached even to the dead that they might be judged according to God in the spirit" (iv, 6).¹ These verses and others from the New Testament of similar import² became the "texts" for numerous sermons or homilies by the early Church fathers, and they were thus developed and enlarged upon, until we have the *Descensus* in outline in sermons of Clement of Alexandria and others.³

The fact of Christ's descent was almost universally accepted by the early orthodox Christians, but there was much controversy among them as to the purpose of his mission to the dead and its general significance. On this point, as well as on other points, the theologians of the Greek or oriental Church differed from those of the Church of Rome.⁴ But through the discussions of the theologians the belief in the descent was strengthened and popularized, and it thus gradually became a doctrine and dogma of the Church. It was, moreover, at the time⁵ when these controversies were most ardent that the *Descensus* was probably written. Though apocryphal in character, this document undoubtedly aided materially in spreading the descent story throughout the Christian world. The formal recognition of the conception as a part of the Christian faith occurred about the middle of the fourth century, when the Fourth Synod of Sirmium⁶ introduced the clause "He descended into Hades" into the Symbol or Apostles' Creed.⁷ It was probably not far from that time that the *Acta Pilati* was composed and combined with the *Descensus*, thus constituting the complete *Evangeliū Nicodemi*. But it has not yet been discovered who the author of the important treatise was, nor are any of the circumstances of its composition certainly known.

There is no known manuscript of any version of the whole or any part of the *Evangeliū Nicodemi* which can be placed earlier than the fifth century. The oldest manuscripts of the story that have been preserved are in Latin and Coptic, and these manuscripts are possibly as

¹ Revised Version. *Su. Doua*

² Cf. *Acts* 2, 24, 31; *Rom.* 10, 7; *Ephes.* 4, 9; *Matth.* 27, 52-53.

³ Cf. Alfred Maury, *op. cit.*, p. 320 ff.; Nicolas, p. 303 f.

⁴ Tertullian, Irenaeus, and Hippolytus were the leaders of one party; Clement of Alexandria and Origen of the other.

⁵ Cf. Monnier, *op. cit.*, p. 91 f. See J. Turmel, *La Descente du Christ aux Enfers*, Paris, 1905, for a careful and succinct account of the descent motive in patristic literature.

⁶ A.D. 359.

⁷ See Schaff, *The Creeds of Christendom*, II, 46; Zahn, *Das Apostolische Symbol*, Berlin, 1893; A. Hahn, *Bibliothek der Symbolen*, 3rd ed., Breslau, 1897; Harnack, *Das Apostolische Glaubensbekenntnis*, Berlin, 1896; McGiffert, *The Apostles' Creed*, New York, 1902; Monnier, *op. cit.*, p. 147 ff.

early as the fifth century.¹ But the story was probably first written in the Greek language, although the Greek versions of it that are now known are considerably later than the Latin and Coptic.² From the fifth century on the story must have rapidly become very popular, if the numerous Latin manuscripts³ now in existence and the many references to it in mediaeval art and literature signify anything in respect to popularity. After that time all the prominent theologians and historians of mediaeval Christianity show an intimate knowledge of the *Evangelium Nicodemi* in their writings. Moreover, the descent motive and other episodes of the Gospel were employed in a familiar way by most of the important religious poets.⁴

By the tenth century the story of Christ's descent into Hades had permeated all Christian literature and art.⁵ Very soon after Byzantine reforms had softened the asceticism of the Church authorities so far as to allow the person of Christ to be treated as a legitimate⁶ subject in art, artists began to chisel scenes of the passion and resurrection on marble and stone columns. And the Harrowing of Hell usually, and Longinus piercing the side of the dead Christ with a spear often, had prominent places among these portrayals. Painters in miniature and workers in mosaics⁷ and the plastic arts found much inspiration in the same subjects. The scenes occur with special frequency in the illuminated manuscripts⁸ and all kinds of ornamental ivory work devoted to

¹ See on this point von Dobschütz, *op. cit.*; Lipsius, *op. cit.*; G. Paris and A. Bos, *op. cit.*, *Introd.*, II-IV; Tischendorf, *op. cit.*, *Prolegom.* I, iv ff.

² Von Dobschütz, *op. cit.*; Tischendorf, *op. cit.*

³ There are about twenty MSS. in the Brit. Mus. alone.

⁴ References are given by Monnier, *op. cit.*, pp. 141-2.

⁵ The present writer is collecting materials for a monograph on *The Harrowing of Hell in Mediaeval Art*, which he hopes to publish at an early date.

⁶ The development and influence of Byzantine art has been admirably treated by Dr. Carl Schnaase in his *Geschichte der bildenden Künste im Mittelalter*. 8 bde, 2^{te} Auflage, Düsseldorf, 1869-1879 (cf. vol. III, pp. 212-213, 193 ff., 256, etc.).

⁷ The earliest known attempt to reproduce the Harrowing of Hell in mosaics dates from the beginning of the eighth century, and was formerly preserved (now lost) in the Oratory of Pope John VII at Rome (Eugene Müntz, *l'Oratoire du pape Jean VII*, *Revue archéologique*, Sept. 1877, cited by Monnier, p. 197). Other mosaics of Harrowing are in the Cathedral of Torcello, near Venice (early twelfth century), and a fine one on the central dome of St. Mark's, Venice, which in its original form also belongs to the early twelfth century. There is also a mosaic in St. Praxeds, Rome (ninth century), which represents Christ delivering Adam and Eve into the hands of the archangel Michael, according to the specifications of the *Evang. Nicod.* 25. (Cf. F. Kraus, *Christliche Archæologie*, vol. II, p. 349.)

⁸ Manuscript miniatures of Harrowing as early as the eleventh century are known to be in existence, and the scene has been preserved in scores of MSS. dating from the eleventh to the sixteenth centuries. There are about forty such MSS. in the British Museum (cf. Birch and Jenner, *Early Drawings and Illuminations . . . in the British Museum*, p. 178). According to De Waal (*Die Apokryphen in der*

Christian subjects, that were produced between the twelfth and sixteenth centuries.¹ Artists in enamel² and stained glass,³ and painters in oil were at a very early date caught by the magnetism of the scene which represents the victorious Christ with the banner of the cross in one hand treading the shattered gates of hell and Satan under foot, while he mercifully extends the other hand to Adam, Eve, and the patriarchs and prophets and bids them come forth from their infernal dungeon. The legend inspired some of the most beautiful work of Fra Angelico,⁴ Taddeo Gaddi,⁵ Memmi, Albrecht Dürer,⁶ and many other artists of the late Middle Age and the Renaissance. Indeed, there is no branch of mediaeval and renaissance art⁷ which does not give evidence of the strong hold the story had acquired on the minds and hearts of men throughout Christendom.

altschristlichen Kunst, Römische Quartalschrift, 1891, p. 194 ff.) a painting of Harrowing preserved in St. Clement's, Rome, belongs to the ninth century. And P. Germano (*Röm. Quartalschrift*, 1891, p. 290 f.) describes another painting similar to that of St. Clement's and places it before the year 1000 (cited by Monnier, p. 198, footnote).

¹ A Byzantine ivory representing the scene and belonging to the twelfth century is preserved in the Museum of Antiquities (*Grünes Gewölbe*) at Dresden. The Musée de Cluny in Paris possesses several ivory diptyches, triptyches, and shrines of the fourteenth-fifteenth centuries, on the sides of which Harrowing is carved.

² The best known and most beautiful piece of enamel work in which Harrowing is represented is on the *Pala d'Oro* of St. Mark's, Venice, belonging to the last quarter of the tenth century (cf. Schnaase, III, 256).

³ The Harrowing of Hell is one of several scenes describing the passion on one of the stained windows (fifteenth or sixteenth century) in the rear end of the church of St. Germain l'Auxerrois, Paris.

⁴ One on the walls of one of the cloister cells of the old St. Mark's monastery, Florence.

⁵ A magnificent painting on the north walls of the beautiful Spanish chapel of Santa Maria Novella, Florence.

⁶ It is included in each of Dürer's two notable series of wood-cuts, known as the "Little Passion" and the "Greater Passion," and also in a series of copper engravings from the year 1512.

⁷ The Harrowing scene is found as a miniature illumination on a Vatican Evangelium of the year 1128, which formerly belonged to the Emperor John (Schnaase, III, 274). It was formerly on the bronze or brazen doors of the churches St. Benevento, St. Paolo-Fuori in Rome, and of the cathedral of Pisa (Jameson-Eastlake, *The History of Our Lord as Exemplified in Works of Art*. Fourth ed., London, 1881, vol. II, p. 257). It was a favourite decoration on "Exultet Rolls," one of which in the library of the monastery of S. Maria Sopra Minerva at Rome dates from the eleventh century; another fine one in the Barberini Library, Rome, belongs to the twelfth century (Schnaase, IV, 695 ff.). It occurs in bas-reliefs on columns, pulpit-supports, etc., one such having been preserved on the pulpit-support of the church of St. Bartholomew at Pistoia, and another splendid one from the early thirteenth century on a column in the east portal of the Baptistry at Pisa (Schnaase, VII, 268, footnote 3, 269). It forms one of the bas-reliefs on a marble column twenty feet high which stands in front of the cathedral at Gaeta (Estelle M. Hurl, *The Life of Our Lord in Art*, Boston, 1898, p. 5). It appears in a thirteenth century fresco on the lunette at the eastern end of the transept of the cathedral at Braunschweig (Woltmann and Woermann, *History of Painting*, edited by Sidney Colvin, vol. I, p. 309).

Nowhere was the influence of the Harrowing of Hell felt more powerfully than in the mediaeval drama.¹ Inasmuch as the early religious plays were largely inspired by a desire to reproduce in an impressive and concrete form all the phases of Christ's passion and resurrection, it is natural that the vivid description of the conquering Christ storming hell, binding Satan and rescuing the patriarchs, which is found in the *Gospel of Nicodemus*, should have appealed strongly to the imagination of the primitive play-wrights of the Middle Ages. Thus the plays which were concerned with the Easter-tide, especially the so-called cyclical mysteries, usually included the Harrowing of Hell among those scenes devoted to the representation of the passion and resurrection. The dragon mouth and other symbolical representations of the entrance to hell became in the course of time impressive parts of mediaeval stage furniture. And the antics of Satan and his minions on the stage formed no doubt one of the most attractive features of the plays.

Specimens of Harrowing plays have been preserved in all those European literatures in which any serious effort was made to develop a religious drama in the Middle Ages. One of the earliest attempts to dramatize the scene is found in the Norman-French play of *Adam*.² It also became one of the most popular scenes of the German Easter plays.³

¹ The best book on the subject of the mediaeval drama is by W. Creizenach, *Geschichte des neueren Dramas*, vols. I-III, Halle, 1893-1903; cf. also A. W. Ward, *A History of English Dramatic Literature*, 2nd ed., 3 vols., London, 1899; Petit de Julleville, *Les mystères*, 2 vols., Paris, 1880.

² Cf. Creizenach, I, 130; Monnier, p. 215-216. On the Harrowing of Hell in the mediaeval German drama, see Creizenach I, 112 ff., where numerous other references are given.

³ The *Evangelium Nicodemi* was very popular in other kinds of early French and German literature besides the drama. Three poetical versions in French and one in German have been published in recent years. One of the French recensions (ed. Paris and Bos, *op. cit.*) is the work of Chrétien (not de Troies, Paris and Bos, *Introd.* p. xiii), another of André de Coutances (cf. Paris and Bos, *Introd.* p. xvi ff.), while the third (*ibid.* p. xlv ff.) is by an anonymous poet. All three translations belong to the thirteenth century. The German rhymed version, the work of Heinrich von Hesler (ed. Karl Helm, Tübingen, 1902), is much longer (5400 lines) than any other known poetical (the longest French version, that of Chrétien, contains 2190 lines) translation of the *Evang. Nicod.* Hesler's work probably belongs to about the end of the thirteenth century (cf. K. Helm, *Untersuchungen über Heinrich Hesler's Evangelium Nicodemi*, Beitr. xxiv, 85-185). Several prose versions of the Gospel are known to exist in unpublished form in both early French and German MSS. in the Bibliothèque Nationale, Paris, British Museum, and Royal Library, Berlin (cf. Wulker, *op. cit.*), and the story of Christ's descent was extensively employed by early German and French poets and writers of sermons.

Translations of the *Evang. Nicod.* in both verse and prose have been preserved in Provençal (H. Suchier, *op. cit.*), and at least two prose versions are recorded in early Italian (Wulker, *op. cit.*, p. 33).

The story was translated into various Slavic literatures at an early date, and some

But in no other literature do we find the dramatic Harrowing of Hell so extensively and artistically developed as in Middle-English. It is in fact the subject of the earliest specimen¹ of the English religious drama which is thus far known, and which is printed in this volume. It is also described by one of the plays or scenes in each of the four great cycles² of English mysteries, as well as by the "Ancient Cornish Drama."³ Moreover, the influence of the *Gospel of Nicodemus* is seen in many other scenes⁴ of the cyclical mysteries besides those especially devoted to the presentation of the Harrowing of Hell. And so long as these mystery plays held the English stage, that is, until about the end of the sixteenth century, the Harrowing scenes probably retained their popularity.

The influence of the *Evangelium Nicodemi* was felt in English literature long before the period of the religious drama. The Gospel was doubtless introduced into England in the Latin version not very long after Christianity began to flourish there. For early English writers like Bede⁵ show perfect familiarity with its contents. And the early Christian poets utilize the story and paraphrase it in a number of their productions. An extensive account of the descent of Christ is contained in the so-called Cadmonian poems, while the greatest of all Old-English religious poets, Cynewulf, refers to the Harrowing of Hell in several⁶

of these versions have been made accessible to a limited number of students during the last few years. Cf. M. Soperanskij, *The Slavic Apocryphal Gospels* (Proceedings of the Eighth Archaeological Congress at Moscow, 1890), vol. II, 1895; *The South Slavic Evang. Nicod.*, edited by Danieč from a Servian MS. (*Starine*, iv, 131-149). An early Bulgarian version was edited a few years ago by G. Polivka in *Starine*, xxiv, 112 ff. Other references are given by Harnack, *Altchristliche Lit.* I, 907-908.

¹ I cannot here give an account of the discussion that has been conducted by scholars for many years as to whether the *Harrowing of Hell* is a drama or not. Cf. on the subject Collier, *Annals of the Stage*, II, 213; Wright, *The Chester Plays*, *Transact. Shakes. Soc.* for 1843, *Introd.* p. 14; also *Transact.* for 1847, p. 211; Mall, *The Harrowing of Hell*, p. 47 ff.; Bøddeker, *op. cit.*, pp. 264-5; Wülker, *op. cit.*, p. 79; Klein, *Geschichte des Dramas*, XII, 350; ten Brink, *op. cit.*, II, 241 ff.; Pollard, *The Towneley Plays*, *Introd.* p. 25; Ward, *op. cit.*, I, 89-90, 25, footnote; Jusserand, *A Literary History of the English People*, I, 443, 460; Creizenach, I, 158 f.; Chambers, *The Mediaeval Stage*, I, 83; II, 74.

² It is No. 37 of *The York Mystery Plays* (ed. Toulmin-Smith, pp. 372-395), No. 25 of *The Towneley Plays* (ed. England and Pollard, pp. 293-305), No. 33 of *The Coventry Mysteries* (ed. Halliwell, pp. 329-330), and No. 18 of *The Chester Plays* (ed. Wright, vol. II, pp. 71-83).

³ Ed. Norris, vol. II, p. 11 ff.

⁴ Cf. Nos. 29-30, 32-33, 36 of *The York Plays*; Nos. 23-24, 26 of *The Towneley Plays*, etc.; the influence is especially noticeable in the Cornish drama.

⁵ *Hist. Eccl.* V, 12; *Comm. on Ep. 1 Pet.* 3, 19.

⁶ In addition to *Christ and Satan*, ll. 366-664, cf. *Elene*, ll. 179-182; 293-297; 905-913; *Phoenix*, ll. 417-423; *Guthlac*, ll. 1074-1077; *Panther*, ll. 55-64; *Credo*, ll. 25-32.

lxviii § 5. *The Harrowing of Hell in Early English Literature.*

different connections, and he reproduces much of the description in his poem on *Christ*.¹ Cynewulf, in fact, or one of his school of poets, devoted an entire poem to the subject, though only a fragment of it has been preserved.²

In the later centuries of Old-English literature the *Evangelium Nicodemi* was turned into the Old-English prose, which is preserved in at least three³ different manuscripts. Besides this the story of the descent was frequently employed by writers of Old-English homilies⁴ and lives of saints. The Gospel probably reached the climax of its popularity in England during the thirteenth and fourteenth centuries. In these centuries we find a great many poems that refer to or reproduce episodes from the *Evangelium*. And one of the longest, most important Middle-English poetical productions⁵ paraphrases at great length the entire story. Besides this there are several translations in both poetry and prose known to be in existence. These translations kept a strong hold upon Christian sentiment in England until about the middle of the sixteenth century, if we are justified in drawing a conclusion from the large number of Black Letter editions of one of the translations that appeared during the first half of the century.⁶

While the Harrowing of Hell is in its literary and artistic significance the most important episode of the *Gospel of Nicodemus*, there are several other legends which became the inspiration of much that is good in mediaeval literature and art, and which seem to trace their origin, or, at any rate, their popularity back to this apocryphal gospel. Some of the most interesting of them are the stories of the blind Longinus piercing the side of the crucified Christ with a spear and recovering his sight through the blood that fell on his eyes; of St. Veronica and the miraculous handkerchief; of Seth's mission to Paradise for the Oil of

¹ Ll. 558-585 are especially important; cf. also ll. 140 f., 730 f., 1159 f., and Cook, *The Christ of Cynewulf*, Boston, 1900, pp. 143-144, etc.

² On the authorship of this poem see Cook, *op. cit.*, Introd. p. 129; also ten Brink, *op. cit.*, I, 56; Wülker, *Grundriss*, p. 187; Stopford Brooke, *History of Early English Literature*, pp. 425-6; J. Cramer, *Quelle, Verfasser und Text des altenglischen Gedichtes Christi Höllenfahrt, Anglia*, XIX, 137-174; J. H. Kirkland, *A Study of the Anglo-Saxon Poem, The Harrowing of Hell*, Halle, 1885.

³ Cf. W. H. Hulme, *The Old English Gospel of Nicodemus*. Edited with Introduction and Notes. *Publications of the Mod. Lang. Assoc. of America*, XIII, 457 ff.; see also *Modern Philology*, I, 579 ff.

⁴ See *The Blickling Homilies*, ed. Morris, p. 85 ff.; and *The Homilies of the Anglo-Saxon Church*, ed. Thorpe, I, 26-28, 94, 108, 216, 218, 228, 248, 460; II, 80, 606-608. See above, pp. xv ff., xxxii ff.

⁵ *Cursor Mundi* (ed. Morris, E.E.T.S. No. 62), ll. 17,259-18,628.

⁶ See above, p. lvii f.

§ 5. *Other Episodes of Gospel of Nicodemus in Mediaeval Art.* lxi

Mercy¹ and the apple-seeds whence the Holy Rood was believed to have sprung; of the pardoned thief in Paradise; of Antichrist.²

The Longinus legend exerted a strong influence on both literature and art in the Middle Ages. It seems especially to have permeated the early literature of Scandinavia, furnishing the model and inspiration for the Balder myth in Old Norse poetry.³ Longinus and the Bleeding Lance were also one of the mainsprings in developing that part of the Arthurian legends which is especially concerned with the search for the Holy Grail.⁴ The Vernicle was, moreover, frequently described and painted by mediaeval poets and artists,⁵ while the Antichrist legend vied with the Harrowing of Hell in the influence it exerted upon the religious drama of the Middle Ages and the early renaissance.⁶

There can be little doubt, I think, that the conception and description of the underworld which we find in the *Evangelium Nicodemi* appealed very strongly to the Celts at an early period in their history and gave colour and tone to their mystical religious beliefs.⁷ While it is

¹ See on this subject *The Tree of Life* (from the German of Dr. Piper), *Journal of Sacred Literature*, IV, 376 ff.; VI, 27 ff.; Morris, *Legends of the Holy Rood*, London, 1871; C. M. Gayley, *Plays of Our Forefathers*, New York, 1907, p. 246 ff.

² See especially *The Antichrist Legend, A Chapter in Christian and Jewish Folklore*, Englished from the German of W. Bousset . . . by A. H. Keane, London, 1896.

³ Cf. Bugge, *Studien über die Entstehung der nordischen Götter und Heldensagen*. German, translation by O. Brenner, Munich, 1889, pp. 32-38; Bugge-Schofield, *The Home of the Eddic Poems* . . . London, 1899, Introd. p. 43 ff. There is also an Old-Norse translation of the *Evangelium Nicodemi* (cf. C. R. Unger, *Heilagra Manna Sögur*, etc., 2 vols., Christiania, 1877, vol. II, pp. 1-20).

⁴ Cf. Richard Heinzel, *Ueber die französischen Gralromane* (*Denkschriften der Kaiserlichen Akademie der Wissenschaften, Philosophische-historische Classe*, Bd. 40, Wien, 1892, p. 6, 9-11, 105, etc.); Birch-Hirschfeld, *Die Sage vom Graal*, pp. 13, 15 ff.; A. Nutt, *Studies on the Legend of the Holy Grail*, London, 1888, pp. 8-9, 11-12, 15, 19-20, 22, 24, 102-104, 115, 218, 220-221.

⁵ See especially Karl Pearson, *Die Fronica*, Strassburg, 1887, where a large number of Veronica pictures of Christ are reproduced from the MSS. as an appendix; Von Dobschütz, *Christusbilder, Untersuchungen zur Christlichen Legende*, etc., Leipzig, 1899; C. W. Chevalier, *op. cit.*

⁶ Cf. Creznach, I, 78 ff. No. 24 of *The Chester Plays* (ed. Wright, pp. 150-177) is entitled *Antichrist*.

⁷ See Alfred Nutt, *The Happy Other-world in the Mythico-Romantic Literature of the Irish* (in *The Voyage of Bran*, etc., 2 vols., the Griem Library, London, 1895 and 1897, vol. I, p. 115 ff.). The influence of the *Evangelium Nicodemi* on early Irish literature is shown by the fact that it exists in an Old-Irish translation preserved in the well-known *Yellow Book of Lecan* (ed. Atkinson for the Royal Irish Academy, p. 141). It is also found in the form of passions or homilies which are preserved in the *Leabar Brecc*, or *Speckled Book*, a vellum manuscript of the fourteenth century. They have been translated into English and edited by Robert Atkinson, M.A., LL.D., under the title, *The Passions and the Homilies from Leabhar Breac*, etc. Todd Lectures, 2 vols., Dublin, 1887, "Passions," 19-20. See also a Middle-Cornish poem on *The Passion of Our Lord*, published together with an English translation by Whitley Stokes, *Transactions of the Philological Society for 1860-61*, Appendix, pp. 1-79.

lxx § 5. *Influence of Gospel of Nicodemus on Dante and Milton.*

★ ↙ not easy to point out specific instances of the indebtedness of St. Patrick's *Purgatory*, *Tundale's Voyage* and the *Voyage of Bran* to the apocryphal story, there is nevertheless such a similarity of conception and sentiment between the Celtic and Latin-Oriental productions that we are almost forced to believe in some connection between them. Dante certainly
↘ owed much of his wonderful conception of Purgatory to the descriptions of the *Evangelium*,¹ and it is probable that Milton studied the same legend and drew considerable inspiration from it for his portrayal of the character of Satan in *Paradise Lost*.²

¹ Cf. *Inferno*, IV, 37, 38; XII, 33 f.; IX, 122 f.; XXI, 106 f.; Monnier, 175 f.

² See Walter Raleigh, *John Milton*, London, 1900, p. 168 ff.

The Harrowing of Hell.

The Harrowing of Hell.

Digby MS. TEXT O.

Hou ihesu crist herowede helle [leaf 119]
Of harde gates ich wille telle.

Leue frend, nou beþ stille,
Lestep þat ich tellen wille 4
Ou ihesu fader him biþoute
And adam hout of helle broute.

In helle was adam and eve
þat veren ihesu crist wel leve, 8
And seint iohan þe baptist
þat was neweu ihesu crist,
Dauit þe prophete and abraham,
For þe sunnes of adam ; 12
And moni oþer holi mon
Mo þen ich ou tellen con ;

Abbreviations.—B=Boeddeker; C=Collier; H=Halliwell; M=Mall;
L=Laing; Varn=Varnhagen.

1. Lines 1-2 in red ink; *de* in *herowede* above line; Varn.
herewede.

8. (Hal.=Wright-Halliwell, *Reliq. Antiq.* i, 253.) Hal. M.
Varn. *weren*.

10. Hal. *newen*. 12. Hal. *Adem*.

The Harrowing of Hell.

Harley MS. TEXT L.

Auchinleck MS. TEXT E.

Alle her kneþ to me nou ! [leaf 55, bk.]
 a strif wolle y tellen ou
 of ihesu ant of Sathan,
 þo ihesu wes to helle ygan 4
 fforte vacche þenne hys,
 ant bringen hem to parays.
 þe deuēl heuede so muche pouste
 þat alle mosten to helle te ; 8
 nas non so holy prophete
 seþþe Adam & eue þen appel ete,
 ant he were at þis worldes fyne,
 þat he ne moste to helle pyne ; 12
 ne shulde he neuer þenne come
 nere ihesu crist godes sone.
 vor þat wes seid to Adam ant eue,
 þat were ihesu crist so leue ; 16
 ant so wes seyð to habraham,
 þat wes sothfast holy man ;
 an[t] so wes seid to dauyd þe kyng,
 þat wes of cristes oune ofspryng ; 20
 ant to Iohan þ[e] baptist,
 þat folewede ihesu crist ;
 ant to Moyses þe holy whyt,
 þe heuede þe lawe to zeme ryht ; 24

2. *M. wille I.* Mall always alters MS.
 y to i.

3. *B. iesu* (regularly) ; *C. Jesus* (always) ;
M. Jesu (always) ; *M. Satan*.

4. *M. gan.* 5. *M. For to fette . . his.*

6. *M. And* (always) ; *parais*.

7. *M. michel.* 10. *M. Sippen.* Varn eve.

15. *M. For.* 16. *M. leue.*

17. *C. sayd* ; *M. seid . . Abraham* ; last
a in *habraham* above line.

18. *M. soþfast.* 19. *B. ant* ; *H.M. And.*

20. *H. onne.* 21. *C.H. the* ; *M. þe* ;

a in *Iohan* above line ; *C. John the.*

23. *B. wyht* ; *M. wiht.* 24. *C. theme.*

DIGBY.

Til ihesu fader nom fles and blod
 Of þe maiden marie god, 16
 And suppen was don ful muchel some,
 Bounden and beten and maked ful lome
 Tille þat gode friday at non ;
 þenne he was on rode idon, 20
 His honden from his body wonden,
 Mit here miȝte hoe him shenden.
 To helle sone he nom gate
 Adam and eve hout to take ; 24
 þo þe he to helle cam
 Sucche wordes he bigan :
 " Harde gates haui gon,
 Serewes soffred moni hon, 28
 þritti winter and half þritti ȝer
 Haui ben wend alonde her ;
 Almost so muchel hit is agon
 Suppen þat i bicom furst mon ; 32
 Suppen haui þoled and west
 Boþe chele, hounger and þurst ;
 Men duden me so muchel same,
 Wip wonden stronge makede me lame ; 36

15. Hal. Till.
 18. Hal. Bonden.
 27. Hardegates : first e inserted from below.
 29. First i in second þritti above line.

15. Hal. Till. 17. Hal. michel.
 18. Hal. Bonden. 22. Hal. Nit.
 27. Hardegates : first e inserted from below.
 29. First i in second þritti above line.

"I have suffered many pains during the thirty-three and a half years of my 5
sojourn on earth."

HARLEY.

AUCHINLECK.

ant to mony oþer holy mon
mo þen ich telle con,
þat weren alle in more wo
þen y con ou telle fro. 28
Ihesu crist arew hem sore
ant seide he wolde vacche hem þore;
he lyhte of ys heȝe tour
into seinte Marie bour; 32
he wes bore for oure nede
in þis world in pore wede,
In þis world he wes ded
forte losen vs from þe qued; 36
þo ihesu heuede shed ys blod
for oure neode vpon þe rod,
In godhed toke he þen way
þat to helle gates lay; 40
þe he com þere þo seide he,
asse y shal nouþe telle þe.

HARde gates hauy gon,
sorewen soffred mony on; 44
þritty wynter ant þridde half yer
hauy woned in londe her;
almost ys so muche agon
seþþe y bycom furst mon; 48
Ich haue seþþe þoled ant wyst
hot, cold, hunger ant þurst;
Mon haþ do me shome ynoh
wyp word ant dede in heore woh; 52

25. M. *mani* . . *man* (Mall often alters
o before nasal of MS. to a, but he shows no
consistency in making this change).

26. M. *pan*. 28. M. *pan* I; H. i.

29. M. *areu*. 30. M. *fette*.

31. C. *hege*; M. *his*.

33. M. *boren*. 34. M. *poure*.

36. M. *Forþo*; B. M. *lesen*; M. *ous*; Varn. *us*.

37. M. *his*. 38. M. *sinnes on*.

39. B. *tok*; M. reads line, *He nam him
þe rihte wei*.

40. M. *Unto helle for soþe to sei*.

41. B. *þen*; M. *þo* . . *þer*.

¹ Vntil crist loked þaim vnto, [leaf 36]
as man auzt to prisouns do;
he lizted out of his heȝe tour
Into seynt mari bour; 32
he was born for our misdede
In þis world in pouer wede,
In þis world he suffred dede,
forto deliuer ous fram þe qued; 36
þan ihesu hadde spilt his blod
for our sinnes on þe rode,
he nam him þe riȝt way
vnto helle for soþe to say; 40
þan he com þer þan seyde he,
as y schal now telle þe.

dominus ait.

HARD gates haue y gon
²& suffred pines mani on; 44
þritti winter & þridde half ȝere
haue y wond in lond here;
almast is so michel gan
seþþen y bicom first man; 48
seþþen haue y fond & wist
hot & cold, hunger & prest;
Man haþ don me schame & pouȝ
wip word, wip dede & michel wouȝ;

¹ Initial letters of lines always touched
with red.

² & is the contraction always used for *and*.

42. H. *Asse i*; M. *nou*; *Dominus ait*
(B), and *Dominus* (M), not in version L.

43. M. *gon*. 44. C. *sorowen*; M. *sorewes*
suffred . . *on*; Varn. *Serewen*. 45. M. *ȝer*.

46. M. *woned* . . *londe* (inconsistent).

47. M. *michel gan*.

48. M. *sippen* . . *first*. 49. M. *sippen*.

50. M. *hunger* . . *prist*.

51. M. *don*. 52. M. *here*.

*"They bound my hands behind my back and beat me till I
ran with blood."*

DIGBY.

Hi nomen me wipouten sake,
Bounden min honden to mi bake,
Hi beten me þat I ran ablode,
And suppen me duden one þe rode ; 40
ffor adam sunful, Iwis,
Al havi poled pis.

Adam, þu hauest about hit sore,
And I ne mai soffren hit na more ; 44
Hit wille þe bringen of helle pine,
þe, adam, and alle pine."

"Wo is þat ich here pere?
Ne red ich him speken na more, 48
He may nou so muchel do,
þat he sal ous comen to
To ben houre fere

And witen hou we pleyep here." 52
þenne spak ihesu, þe king :

"Stille be þu, lording,
þat ich here greden pere ;
Ich rede þat þou ne speke na more, 56
þou miȝt wel witen bi mi play
þat ich wile hauen mine away ;
Wost þu neuere wat ich am ?
More þen .xxx. vinter hit is agon 60
þat þu hauest fonded me

39. þat : t above line.

56. o in þou above line.

*When Satan threatens Christ unless he keeps still, the latter tells who he is 7
and why he has come.*

HARLEY.

bounden ant bueten yron of blode,
demeden me to deȝe on rode ;
for Adames sunne fol ywis
Ich haue ȝoled al ȝis. 56
Adam, ȝou hauest aboht sore,
Inul soffre ȝat no more ;
Adam, ȝou hast duere aboht,
ȝat ȝou leuedest me noht ; 60
y shal ȝe bringe of helle pyne
ant wyȝ ȝe alle myne.

Sathan ait.

Who ys ȝat ych here ȝore ?
Ich him rede speke na more, 64
for he may so muche do
ȝat he shal vs come to
forte buen oure fere
ant fonden hou we playen here. 68

Dominus ait.

ȝou miht wyten in ȝy lay
ȝat mine woll y haue away ;
wost ȝou neuer whet ych am ?
almost ys ȝritti wynter gan 72
ȝat ȝou hast fonded me

53. B.M. omit this line and interpolate three lines which are a patch-work partly from version O, partly from E: *He nomen me wiȝ-outen sake / Bounden min honden to mi bake / He beten me, ȝat I ran on blode* (B. ȝat y ron); for consistency M. should have *namen* and *handen*.

54 (B.M. 56). M. *demden*; C. *dethe*.

55 (B.M. 57). H. *Fore*; M. *sinne, ful*.

57 (B. 59, M. 61). B. *aboht hit*; M. *it*.

58 (B. 60, M. 62). B. *Ant Inul*; M. *And I nit*; M. *suffre-na*.

59 (B. 57, M. 59). M. *hauest dere*.

65. M. (67) *michel*.

AUCHINLECK.

ȝai tok me wiȝouten sake,
ȝai bond min honden bihiȝde mi bac,
ȝai bete me til y ran on blode,
ȝai dempt me to hong on rode ; 56
alle for adams sinne ywis,
ȝan haue y ȝoled ȝis.
adam, ȝus dere haue y bouȝt,
& ȝou no louedest me neuer nouȝt; 60
adam, y haue bouȝt ful sare
& y wil suffre it na mare ;
to-day y schal bring of pine
adam, ȝe & alle ȝine. 64

satanas dixit.

Who is ȝat ich here ȝare ?
y rede ȝat he spek na mare,
for he may so michel do
ȝat he schal comen ous vnto 68
forto ben our fere
& loke hou we playen here.

dominus ait.

ȝou may wele wite mi play
ȝat min wil y haue oway ; 72
wele ȝou wost wat ich am,
More ȝan ȝritti winter is gan
ȝat ȝou hast frained me

53. Laing *toke*. 65. Varn. *Wo*.

75. Laing *framed*.

66. M. (68) *ous* (always).

67. M. (69) *to ben*.

68. C. *playen*; M. (70) *fonden*.

69. M. brackets this line and 70 (i.e. 71, 72), reading, *ȝou miht wel wite bi mi plei*; while B. transfers them almost to the end of this speech (77, 78 B.). B. reads for 69, *ant ȝou shalt wyte wel to-day*.

70. M. (72) *willi haue arcei*; B. *wolle*.

71. M. (73) *what*.

72. M. (74) *almost ȝe ȝridde winter is gan*; B. *wynter ys*.

73. M. (75) *hauest fonded*.

- 8 "You never found sins in me as in other men, and you should thus know
that I am above all other men.

DIGBY.

fforto witen wat I be ;
Sunne ne foundest pou neuer non
In me as in anoper mon ; 64
pou miȝt wel witen þe bi þon
þat ich more þen ani mon ;
pou salt wel witen þe to-day [leaf 119, bk.]
þat ich wyle hauen mine away ; 68
þenne pou letest þe alone,
þenne pou miȝt grunten and grone."
þenne spak him satanas,
Maister-fend in helle he was : 72
"Par ma fey ! ich holde mine
Alle þo þat here ben hine ;
Wip reisoun willy tellen þe,
þer aȝein ne miȝt pou nout be ; 76

Adam þe houngr̃ie com me to,
Mani redes he gan me do ;
ffor on appel þat ich ȝaf him
He is min and al is cun." 80

"Satanas, hit was min,
þe appel þat pou ȝeue him,
þe appel and þe appeltre,
Bopen veren maked þoru me ; 84
Hou miȝtest pou in eni cunnes wyse
Of oper monnes þing maken marchaundise ?

"The apple you gave Adam was mine, as well as the apple tree, and you had no right to dispose of them. 9

HARLEY.

forte knowe wet y be ;
Sunne fond pou neuer non
In me as in oper mon ; 76

ant pou shalt wyte wel to-day
pat mine wolle y haue away ;
wen pou bileuest al pyn one,
penne myht pou grede ant grone. 80

Sathan.

Par ma fey ! ich holde myne
alle po pat buep heryne ;
resoun wol y telle pe
per azeyn myht pou nouht be ; 84

Whose buyp any pyng, [leaf 56]
hit is hys ant hys ofspr yng ;
Adam hungry com me to,
Monrade dude y him me do ; 88
ffor on appel ich 3ef hym
he is myn ant al hys kun.

Dominus.

Sathanas, hit wes myn,
pe appel pat pou 3eue hym, 92
pe appel ant pe appeltre
bope were maked pourh me ;
hou myhstest pou on eny wyse [dise ?
of oper monnes pyng make marchan-

AUCHINLECK.

forto wite what y be ; 76
seppen fondestow neuer nan
wip me as wip anoþer man,
& pou wost wele for þan
pat ich am more þan ani man ; 80
pou schalt wite þis ich day
pat y schal haue min oway,
& y schal þe leue here
In sorwe among þine fere. 84

satanas dixit.

Par ma fay ! ich hald mine
al þat ben hereinne ;
wip resoun wil y telle pe
pat þer ogain may pou nouzt be, 88
pat me bihouep haue & hald
& wipouten ende wald ;
for whoso biggeþ aniping,
It owe to ben his wipouten lesing ; 92
adam hungri come me to,
manred y made him me to do ;
for an appel þat y 3af him
he is min & al his kin. 96

dominus ait.

Sathanas, he seyde, it was min,
þe appel pat pou 3af him,
pe appel & pe appeltre,
bope war maked purch me ; 100
hou may pou on ani wise
of oper mennes pingmak marchandise?

74. B. *whet* ; M. (76) *what* ; M. *For to*.
75. M. (77) *sinne* . . *found*.
78. *haue*, e corrected from *a* ; M. (80)
willi haue awei.
79. B. *when* ; M. (81) *whan* . . *one* ; B. *alle*.
80. M. (82) *þanne-grele* . . *grone*.
82. C. *Alle so* ; M. (84) *ben* . . *inne*.
83. C. *Resonn* ; M. (85) *willi*.
84. C. *ageyn* ; M. (86) *azen* . . *noht*.
85. C. *whoso* ; M. (87) *whoso biggeþ*.
86. M. (88) *It*.

77. Laing, *foundestow*.
92. Laing *Noue*. 94. *y* : Laing *I*.
95. *y* : Laing *I*.

88. M. (90) *Manrede dide*.
89. C. *gef* ; M. (91) *on* . . *3ef*.
90. C. *kinn* ; M. (92) *kin*.
91. M. (93) *Sathanas, it*.
92. C. *geue* ; M. (94) *3aue*.
95. M. (97) *mihtest* . . *ani* ; B. *myhtest*.

- 10 "As you bought Adam with my property, he is mine and I will
have him again."

DIGBY.

Seppen pou boundest him wip min,
Wip reisoun wil ich hauen him." 88

"Thesu, welcomen pou be,
pat ful sore rewep me ;
pou art louerd ouer al,
pou hauest pat pou habbe shal ; 92
Heuene and erpe weldest pou pe,
pe soules in helle let pou be ;
pat ich haue let me helde,
pat pou hauest wel mote pou welde." 96

"S tille, stille, satanas !
pe is fallen aunbesas.
Wendest pou i were ded for nout ?
ffor mi dep was monkun boust ; 100
Hy pat habbeþ serued me
Sulen wip me in blisse be ;
po pat nolden on me bileuen
Sulen wip pe here bileuen ; 104
pou salt hauen more pine
pen alle po pat her ben ine."

"May mon me so worse do
pene I haue aued hiderto ? 108
Ich aue poled so muchel wo
pat I ne recche weder I go ;
If pou bireuest me of mine,
I sal bireuen pe of pine ; 112
I shal gon from mon to manne
And bireuen pe moni anne."

"God hit wot, I shal speken pe wip,
pat wel shaltou holde grip ; 116

92. *shal* ; the *h* of *sh* appears to have been inserted by a later hand wherever it occurs in this MS.

100. Apparently an attempt was made to change *s* of *boust* to *h*.

HARLEY.

Seppe he wes boht wip myn,
wip resoun wolle ich hauen hym.

Sathan.

Ihesu, wel y knowe pe,
pat ful sore rewep me; 100
pou art louerd ouer al,
wo ys him pat pe knowe ne shal!
heouene ant erpe tac to pe,
Soules in helle lef pou me; 104
Let me hauen hem ant helde,
pat pou hauest wel mote pou welde.

Dominus.

Stille be pou, Sathanas!
pe ys fallen ambesaas. 108
Wendest pou ich were ded for noht?
pourh my dep ys monkune boht;
pey pat haued serued me,
wip me he shulen in heuene be; 112

pou shalt buen in more pyne
pen eny pat per is heryne.

Sathan.

Ne may non me worse do
pen ich haue had hiderto; 116
Ich haue had so muche wo
pat y ne recche whyder y go;
gef pou reuest me of myne,
y shal reue pe of pyne; 120
y shal gon from mon to mon
ant reue pe of mony on.

Dominus.

God wot y shal speke pe wyht
ant do pe to holde gryht; 124

97. M. (99) *sippen* (always).
98. C. *resoun*; M. (100) *wil*.
103. M. (105) *Heuene* . . *tak*.
104. M. (106) *pe soules*.
105. B.M. (107) substitute corrupt form of this line from E: *Let me hauen (M. haue) pat ich helde*. 108. M. *ambes as*.

AUCHINLECK.

seppen pou bouztest him wip mine,
wip resoun schuld ichaue him. 104
satanas dixit.

Ihesu, wele y knawe pe,
pat ful sore rewep me;
pou art lord ouer al,
& euer was & ay be schal; 108
heuen & erpe weld pou pe,
pe soules in helle lat pou be;
lat me haue pat ich halde, [nr. 38, bk.]
pat pou hast wele mot pou it wald. 112
dominus ait.

Sitte now stille, satanas!
pe is fallen amesas.
wenestow pat y dyed for nouzt?
wip mi dede was mankin bouzt; 116
pai pat haue serued me,
In blis schal pai euer be;
pai pat noþing serued me,
pai schal in helle be wip pe; 120
bot pou schalt ben in more pine
pan ani oper pat is pereinne.
satanas dixit.

per may me no man wers do
pan ichaue had hiderto; 124
Ich haue hadde so michel wo,
pat me no rek whider y go;
3if pou bireuest me of mine,
y schal bireue pe of pine; 128
y schal go fro man to man
& bireue pe mani an.

[d]ominus ait.

So y schal speke pe wip,
pat y schal do pe hold grip; 132
115. Laing, *Wenestow*.

110. M. (112) *For mi... Mankin*; C. *kinne*.
111. B. *haue*; M. (113) *hauen*.
113. M. (115) *ben*. 114. M. (116) *pan ani... inne*. 115. M. (117) *non... worse*.
116. M. (118) *pan*. 117. M. (119) *michel*.
119. C. *Gef*; M. (121) *3if*. 121. M. (123) *go*.
123. M. (125) *wip*. 124. M. (126) *grip*.

- 12 *But Christ replies he will bind Satan so firmly that the latter will not be able to molest his servants till doomsday.*

DIGBY.

So faste shal I binden þe,
þat fewe shalt þou bireuen me ;
þou salt here ben bounden ay,
Tille þat comeþ domesday ; 120

If þou were hounbounden among men,
Almost woldest þou bireuen me hem ;
þe smale deuelen þat beþ hounstronge,
Hoe sulen among moncun 3onge 124
Forto hauen alle hem

þat hem ne willeþ stonden azein.
Helle 3ates ich come nou to,
Nou ich wille þat h'y ben houndo ; 128
Wer is nou þe 3ateward ?
Ich holde him for a couard."

"Ich haue Iherd wordes harde,
Ne am ich na more 3atewarde ; 132
Ich haue Iherd wordes stronge, [leaf 120]
Ne dar ihc duellen er nout longe ;
Loke hem nou, wose may,
Ich lete hem stonden and renne away." 136

"Helle 3ates her I falle
And suppen go into helle ;
Satanas, here I þe binde,
Ne salt þou neuere hene winde ; 140
Ne salt þou neuere wenden away
Tille þat comeþ domesday.

HARLEY.

so faste shal y bynde pe,
Lutel shalt pou reue me ;
pou shalt buen in bondes ay
o pat come domesday ; 128
pou shalt neuer out wende
monkunne forte shende ;
for were pou among men, 131
pou woldest me reuen moni of hem ;
pe smale fendes pat buep nout stronge,
he shulen among men yonge ;
pilke pat nullep azeyn hem stonde,
Ichulle he habben hem in honde. 136
helle gates y come nou to
ant y wole pat heo vndo ;
wer ys nou pis gateward ?
me punchep he is a coward. 140

IAnitor.

Ich haue herd wordes stronge,
ne dar y her no lengore stonde ;
kepe pe gates whose may,
y lete hem stonde ant renne away. 144

Dominus.

Helle gates wolle y falle
ant out taken myne alle ;
Sathanas, y bynde pe, her shalt pou lay

o pat come domesday. 148

126. C. *Littlel* ; M. (128) *Littlel*.
127-130. B.M. omit these four lines, and
M. brackets 129-30. 130. C. *Monkinne*.
131. M. (129) omits *for*.
133. M. (131) *ben unstronge*.
134. M. (132) *3onge*. 135. C. *ageyn* ;
M. (133-134) *For to haue alle hem / pat
hem ne willen stonden azen*.
137. M. (135) *zates*. 138. M. *Ich wille.. he*.
139. B. (135) *wher* ; M. (137) *where* ; C. *gate*.
140. M. (138) *pinkep*. 143. M. (141)
zates whoso. 144. M. (142) *stonde.. aweit*.

AUCHINLECK.

so fast schal y binde pe,
pat fewe schaltow binim me ;

were pou vnbounde among men,
al pou wost binim me hem ; 136
pe smale deuels pat er vnstrang,
pai schal among mankin gang,
& al schul pai haue pain
pat wil noujt stond hem ozain. 140
helle zates, y com 3ou to,
now ich wil pat 3e vndo ;
whare is he pat gateward ?
Ich hold him for a coward. 144

Iannator ait.

Ich haue herd wordes hard
whi y no may be no steward ;

y lete hem stond & ren oway,
lete hem 3eme whoso may. 148

dominus ait.

Helle zates, here y 3ou felle,
& seppen wil ich herwe helle ;
lucifer, here y pe binde,
schaltow neuer hepen winde 152

vntil it com domesday.
fare pou seppen whare pou may,

148. Laing *Let*.

145. M. (143) *zates her I felle / And
sippen wil ich herwe helle*.

147 (B. 143, M. 145). B.M. substitute
three lines for this one, which are pure
makeshifts of their own: *Sathanas, her y
pe bynde / Ne shalt pou neuer henne winde /
pou shalt (M. Her shalt pou) buen (M. ben)
in bondes ay (M. ai) /*

148. M. *Til pat*.

- 14 *Satan can now do no injury to man. Adam and Eve welcome Christ in hell.*

DIGBY.

Fare so þou euere fare,
Ne salt þou neuere do mon kare." 144

"Uelcome, louerd god in londe,
Godes sone and godes sonde ;
Welcome, louerd, wel þou be,
fful longe haueþ ous þout after þe ; 148
fful welcomen art þou ous,
þou bring ous out of pis loþe hous.

Welcome, louerd, ich am adam
þat þou makedest of erþe mon ; 152
Ihesu crist, bide I þe
þat mine sunnen forþef þou me."

" Welcome, louerd, ich am eve,
Adam and I þat weren so leve, 156
þou ȝeue ous leue to loken parais,
And we hit lokeden al amis ;
We þi comaundement forleten
þo we of þen appel eten ; 160
So longe hauen we ben herinne,

149. *h* before *ous* has been erased.
155. *louerd* : *d* above line.

HARLEY.

Adam.

Welcome, louerd god of londe,
godes sone ant godes sonde ;
welcome, louerd, mote pou be,
pat pou wolt vs come & se, 152
Louerd, nou pou art come to ous,
bring ous of pis lope hous ;
bryng vs of pis lope lond,
louerd, henne into pyn hond ; 156
louerd, wost pou whet ych am ?
pou me shuptest of.eorpe Adam ;
for y pyn heste hued noht,
duere ich habbe hit her aboht ; 160

haue merci of vs, godes sone,
let ous no more her wone ;
alle pat herynne be
3ore haueþ 3yrned after pe ; 164
we hopeþ wel pourh py comyng
of oure sunnes hauen froryng.

Eua.

Knou me, louerd, ich am eue,
Ich ant Adam þe were so leoue ; 168
pou laddest ous to parays, [leaf 56 bk.]
we hit forgulten ase vnwys ;
we pin heste dude forleten,
po we pen appel eten ; 172
So longe we haueþ buen herynne,

149-150. M. often inconsistent in using
a for o, here *londe*—*sonde*.

152. M. introduces a line patched to-
gether from other MSS.: *Longe haueþ ous*
poht after pe. 153. M. *comen* ; H. *us*.

155-156. B.M. omit both these lines
from the text.

157. M. *what*. 158. M. *shope of erpe*.

159. M. *held*. 160. M. *Dere . . haue it*.

161. M. *ous*.

AUCHINLECK.

fare pou seppen ware pou fare,
no dostow neuer man care. 156

adam dixit.

Welcom, lord god of lond,
godes sone & godes sond,
welcom, lord, mot pou be,
long haues ous pouzt after pe ; 160
lord, seppen pou art comen to ous,
pou bring ous out of pis hous ;
lord, pou wost what ich am
pou me schope of erpe man, 164
& pou me madest formast man,
& pou me clepetest sone, adam ;
& 3if ich haue sinnes wrouzt,
ful dere now here ichaue hem bouzt ;
whoso sinneþ ani wizt, 169
þe sinne is more þan þe plizt.
3a, leue lord, godes sone,
welcom be pou & worp come ; 172
al, lord, pat here be
haue 3erned, lord, after pe ;
we hope wele of pi coming
of our sinnes haue botening. 176

eua ait.

Knawe me, lord, ich am eue,
adam & ich ware þe so leue,
pou 3aue ous to 3eme paradis,
& we it 3emed as vnwise 180
when we pi comandment forlete,
when we of pat appel ete ;
so long haue we ben herinne,

160. *haues* : Varn. (176) *haves*.

165. A 2nd *me* marked for erasure in
MS. Laing omits this line.

164. C. *Zore . . yyrned* ; M. *hauen 3erned*.

165. M. *hopen*. 166. M. *sinnes*.

168. M. *leue*.

169-170. M. *pou 3aue ous to 3eme paradis* /
We it 3emedden asse unwis! 171. M. *dide*.

172. B.M. of þen. 173. M. *haue we ben*.

- 16 *Eve beseeches Christ to let her and Adam pass out of the dreadful house into the bliss of Paradise.*

DIGBY.

þa fewe nou bep oure sunne ;
Leue louerd, ʒef ous leue,
Adam and I þat weren so leue, 164
To faren hof þis lope lis
Into þe blisse of parais."

" A dam, adam, ich ʒaf mi lif 168
ffor þe and for eve, þi wif ;
Wendest þou I were ded for nowt ?
ffor mi dep was monkun bout ;
Adam, nou i sege hit þe,
To-day þou salt alesed be 172
And comen to paraies blisse,
þerof ne salt þou neuere misse."

" Louerd crist, ich hit am
þat þou clepedest abraam ; 176
þou bihete þat of mire more
Sulde a god chil ben Ibore
þat sulde bringen of helle pine
Alle þat þou clepedest for pine ; 180
þou art þat child, þou art þat mon
þat boren was of abraom !"

" Wel ich wot þat þou art abraam,
Of mine cunne þat þou cam, 184
More þe berewep þi riȝtwisnese
þene þe dop þi sibnesse ;
Abraam, I wot ful wel
þat hit is sop, eueruch del, 188
þat mi suete moder was
Bigeten of þy suete fles ;

162. M. (note, p. 32), Varn. non.

170. s in was above line.

HARLEY.

deore haue we aboht vr synne ;
Louerd god, 3ef vs leue,
Adam ant me, ys wyf eue, 176
to faren of pis lope wyke
to pe blisse of heueneryke.

Dominus.

Adam, ich haue 3eue mi lyf
for pe & for eue pi wyf ; 180
wendest þou ich were ded for noht ?
ffor my dep wes monkune yboht.

Habraham.

Louerd crist, ich am
þat pou calledest habraham ; 184
þou me seidest þat of me
shulde such a child ybore be
þat vs shulde brynge of pyne,
Me ant wyþ me alle myne ; 188
pou art pe child, pou art pe man
þat wes ybore of habraham ;
do nou þat þou byhihstes me,
bring me to heuene vp wip pe. 192

Dominus.

Habraham, ych wot ful wel
wet þou seidest, eueruch del,
þat mi leue moder wes
boren & shaped of pi fleyhs. 196

174. *M. Dere haue we bet oure synne.*
175. *C. gef ; M. 3if ous.* 176. *M. his.*
179. *C. geue ; M. 3ouen.*
182. *C. monkinne ; M. mankin boht.*
183. *M. ich it.* 184. *M. Abraham ;*
last *a* in *habraham* above line.
186. *M. Shulde a god child boren be ;*
H. suche.

H. H.

AUCHINLECK.

pat wele haue we bet our sinne ; 184
leue lord, 3iue ous leue,
adam & his wiif eue,
to fare out of pis foule wike
Into pe blis of heuenrike. 188

dominus ait.

Adam, y haue 3ouen mi liif
for pe & for eue pi wiif ;
wenestow ichadde ben ded for nouzt ?
for mi ded is mankin bouzt. [leaf 37] 192

abraham ait.

Lord crist, ich it am
pat pou cleptest abraham ;

pou schust com to helle pine
forto haue ous, lord, for pin[e] ; 196

do astow bihet me,
bring me lord to heuen wip[pe].

dominus dixit.

Abraham, it was wel
pat pou seydest, eueri del, 200
for mi swete moder wes
born & schapen of pi fles.

187. *Laing foul.* 195. *Laing schult.*
196. Letters and words in brackets supplied by Laing ; a strip torn from leaf in MS.
190. *M. boren . . Abraham ;* last *a* in *habraham* above line. 191. *M. bihete.*
194. (B. 190). B. whet, M. what . . .
euerich.
195. *M. suete ; Varn. leue* 196. *M. fles.*

C

DIGBY.

Abraam, I suge hit þe,
To-day þou sal alesed be 192
And comen to paradises blisse,
þerof ne salt þou neuere misse ;
Bringen ich will out of pine
Abraam þe and alle pine." 196

"**L**ouerd, ich am dauī, þe king,
 þat boren was of þin ofspring ;
 Do also þo me bihete [leaf 120, bk.]
þoru þe wordes of þe prophete ; 200
Ihesu crist, godes sone,
Hou þou art hider Icome,
Let ous out of helle pine,
Alle þat þou holdest for pine." 204

"Dauī, þou art boren of mi kun,
ffor þi godnese art þou min,
More for þi godnesse
þen for pine sibnesse. 208
Dauī, I suge hit þe,
To-day þou salt alesed be
And comen to paradises blisse,
þerof ne salt þou neuere misse." 212

"Louerd crist, ich am iohan
þat þe heuede of þe flim iordan ;
Twelue winter hit is agon
þat ich polede martirdom ; 216
þou hete me to helle ware
And þat I sulde sugen pare
þat art þou crist, godes sone,
þat solde sone pider come 220
fforto lesen of helle pine,
Louerd, þat keneden for pine ;

John says that he was sent before Christ into hell to announce that the latter was coming to hell to rescue his servants from pain. 19

HARLEY.

AUCHINLECK.

¹ Dauid

Louerd, ich am dauid þe kyng,
pat bore was of þyn ofspring;
do me ase pou bihete
pourh þe lawe of þe prophete; 200
nou pou art come to ous,
bring vs from þis dredful hous.

Dominus

Dauid, pou were bore of my kyn,
for þi godnesse art pou myn, 204
More for þi godnesse
þen for eny sibnesse.

Iohannes

Louerd crist, ich am Iohan
pat þe folewede in flum iordan; 208
Tuelf moneth is agon, [col. 2]
pat y polede martirdom;
pou sendest me þe ryhte wey
into helle forte sey 212
pat pou, crist, godes sone,
Sone shuldest to helle come
forto lesen of helle pyne
alle pat pou holdest pyne; 216

¹ *Dauid*: entered by later hand.

198. M. *boren wes*. 199. H. *as*; M. *also*.
201. M. *comen*. 203. M. *boren*.
206. M. *þan—ani*. 209. M. *Tuelue*.
212. M. *for soþe to sei*.

dauid dixit.

¹ Hord, ich am dauid þe king,
pat was born of pine of
also astow me bihet s[pring]
purch þe lore of pat prophete, 206
pou bring ous of þis foule [hous]
to þe blis of heuen ycore[n ous]. 208

dominus ait.

Dauid, pou was born of mi [kin]
for þi godenes pou art m[in],
more for þi godnesse
þan for ani sibbenesse. 212

Iohannes dixit.

¹ Hord crist, ich am Iohan
pat þe hof in þe flom Iordan;
now a gode while is agon,
pat y suffred martirdom; 216
pou sentest me þe riȝt way
Into helle, for sop to say,

pat pou schust deliuer of hell[e pine]
pat pou þerin fond, lord, of þi[ne];

¹ This initial is not an L as it should be.
207–208. *hous—ous* supplied from Varn.
219. Laing, *schult*.

214. B. (210), M. (212) *þider for to helle*.
215. C. *forte*.

DIGBY.

pou art comen, nou pou do
pat þu seidest me to." 224

"Iohan, iohan, ich hit wot
pat I seide þe pat,
pat pou salt comen me to,
pat I seide þe do." 228

"Louerd, ich am moises, þe prophete,
Ich dude þe lawen, pat pou hete,
Ich dude þe lawen pat pou astolde
Wor to ben opin on wolde ; 232
pou teitest me þene rizte wey
Opone þe mounte of sinay,
pat me sulde comen to bote,
þe sune pat adam poute suete." 236

"pou dedest wel wiphouten delay
þe comaundement of þe lay ;
pou mi comaundement wel helde wip þe,
ffor pou nou salt in blisse be ; 240
Hy pat habbeþ me serued treuliche
Comeþ wip me to heuene riche,
Hy sulen alle to heuene blysse,
þe curssede gostes sulen misse ; 244
Hy pat nolde nout on me bileue,
Hy sulen in helle wip satanas bileue ;
Long is O and long is ay
Tille pat comeþ domesday ; 248
pou, satanas, and alle þine,
Wenden ȝe sulen to helle þine."

231. MS. possibly *astolde*.232. *opin* ; Varn. *opin*.241. Varn. *treulich*.

*Christ tells John and Moses that all his servants shall dwell with him in 21
bliss, but that unbelievers must abide forever with Satan.*

HARLEY.

nou pou art come, nou pou do
pat pou seidest fer ant po.

Dominus

Iohan, iohan, ich wot ful wel
whet pou seidest, eueruch del ; 220
pou shalt seo whet y shal do
pat y seyde er þe to.

Moses

Louerd, pou knowest al wyþ skyl
þe lawe of Synay vpon þe hyl ; 224
Ich am moyses, þe prophete
pat hued þe lawes þat pou byhete,
pat þou ihesu, godes sone,
woldest to þe helle come, 228
ant þat pou woldest come to beten
þe sunnes þat Adam þohte suete.

Dominus

Moyes, þat ich hihte þe
In þe olde lawe þou duest me ; 232
& alle þe oper þat mine buen
shule to blisse wip me tuen ;

þey þat nolden on me leuen
shule wip Sathanas bileuen ; 236
þer hue shulen wonen ay
o þat come domesday.

AUCHINLECK.

now artow comen forto do
pat pou saidest me vnto.

dominus ait.

Iohan, Iohan, ich it wat
pat y sent þe þe gat ; 224
pou schalt se þat y schal do
pat pou seydest me vnto.

moyses dixit.

Lord pou 3aue me al wip skil
þe lay sinay on þe hil. 228

217. M. *comen*.
218. B. (219) *er ant po* ; M. (216) *me unto*.
219-220. B. (215-216), M. (217-218)
substitute the two lines from *E.*, slightly
changed ; *Iohan, Iohan, ich it wat / þat I*
sende þe þe gat / ; C. *John*.
221. (B. 217, M. 219). M. *se*, B.M. *pat*,
C. *what*.
223 (B. 219, M. 221). B. *3aue* (M. *3aue*)
me (for *knowest*).
226. (B. 222, M. 224). B.M. *Ich* ; M.
held ; B.M. *hete*.

227-228. B.M. omit these lines from
the text.

229. (B. 223, M. 225). B.M. *þat men*
shulde come, etc.

230. (B. 224, M. 226). B. *Sunne*, M.
sinne.

232. M. *didest*. 233. M. *ben*.

234. M. *Shulen . . . ten*.

236. M. *Shulen*.

237. C. *There* ; M. *he*.

238. M. *Til pat*.

*Give us the same bliss as thou enjoyest, and permit us to have
rest with thee.*

DIGBY.

Heueriche is redy to mon,
Gou we pider, gou we anon ; 252
Louerd, 3ef ous pat ilke blisse
pat pou wonest ine iwisse,
pat we moten comen pe to
And hauen wip pe reste and ro. amen. 256

254. Varn. *inne*.

256. Varn. *a* for *amen*.

The Gospel of Nicodemus.

Galba MS. TEXT G.

**Hic incipit euangelium
Nichodemi.**

(1)

BItid pe time Tiberius [leaf 57 bk.]
rewled Rome with realte,
pat same tyme Theodosius
was proued prince in Galile, 4
pis stori wrate Nichodemus
in ebreu for ful grette dainte ;
sepin pe emperoure Theodosius
gert it pus translated be 8
pat men may vnderstand,
both lered and lawed in ledes ;
a clerk of yngland
in his remail pus redes : 12

Harley MS. TEXT H.

**Hic incipit euangelium
Nichodemi.**

(1)

Bytyd pe tyme Tyberius [leaf 206]
Rewled rome with realte,
pe same tyme theodosius
was proued prynce in galile, 4
pis story wrote Nichodemus
In ebrew for full gret daynte ;
Sythen pe Emperoure Theodosius
Gert it pus translate be 8
pat men may understand,
Both lered & lawed in ledes ;
A clerk of yngland
In his remaile pus redes : 12

HARLEY.

god, for is moder loue,
let vs neuer pider come ! 240
louerd, for pi muchele grace,
graunte vs in heouene one place ;
let vs neuer be forloren
for no sunne, crist ycoren ; 244
ah bring vs out of helle pyne,
louerd, ous & alle pyne,
ant 3ef vs grace to libbe & ende
In pi seruice ant to heuene wende.

amen.

239. M. *his* ; C. *lone*. 241. M. *michele*.
242. M. *heuene*. 244. M. *sinne*.
247. C. *gef* ; M. *3if . . . liue*.

It should be said in conclusion, that in those lines and passages where Mall (generally followed by Boeddeker) makes alterations of and interpolations into the text as given in the Harleian MS., he generally gives the correct readings in his footnotes.

The Gospel of Nicodemus.

Sion MS. TEXT S.

Additional MS. TEXT A.

**Of pe passioun of Crist, als
wittenes Nichodeme.**

(1)

Bi tide pe tyme pat Tiberius [leaf 18]
Reweled rome with realte,
pe same tyme theodosius
was halden prynce in Galile, 4
pis stori wrate Nechodemus
In Ebru for grette daynte ;
Sythen pe emperoure theodosius
gert itte al translated bee ; 8
and sithen fra hande to hande,
ffor pere vnletterde ledes
A clerk of Englande
In his rymaly pus redes : 12

9. *and* : as no instance of *ande* occurs in the MS., it may be considered very doubtful whether the scribe intended the

(1)

¹It betide pat tyme pat tyberyus
Ruled all Rome with ryalte,
And also theodosius ¹ [leaf 116, bk
Was prince in pe lande of galilee,
pis story wrot nycodemus 5
In ebrewre for gret daynte ;
Sithen pe Emperoure teodocius
Gart it translated be ; 8
And sithen fro land to lande,
For pes vnlettred ledes,
To make paime vndrestande,
In Engliche pus he redis : 12

flourish at the end of the *d* to be an abbreviation for *e* ; Horst's *e* is accordingly always omitted.

GALBA.

(2)

Simon, Zayrus and Caiphaz,
 datan and Gamaliell,
 Neptalim, Leui and Iudas,
 With paire accusinges fals and fell,
 Alexander and als annas, 17
 Ogaines Ihesu pai speke and spell ;
 bifore sir pilate gan pai pas,
 -paire tales vntill him gan pai tell :
 "pis mopp pat merres oure men, 21
 kalles him god sun of heuyn,
 his sire, his dam we ken,
 bi name we kan pam neuyn ; 24

(3)

We wate wele Ioseph was a wright,
 suthly he was his sire,
 and mari vs menes his moder hight,
 we, whatkin goddes er pise ? 28
 he es paire sun, pis weryed wight,
 pat egges vs all till ire ;
 oure lawes to breke both day & night,
 pat es his moste desire." 32
 Sir pilate answerd pan :
 "sais me whilk er his sawes,
 on what maner pis man
 aleges ogaines oure lawes." 36

(4)

"Oure law vs leres," pan said a Iew,
 "pe sabot to do no thing ;
 pan wirkes he wonder werkes new,
 heles al pat askes heleing, 40
 pe croked cripilles pat we knew,
 pis es a wonder thing ;

HARLEY.

(2)

Symon, Zayrus & Cayphas,
 Datan & Gamaliel,
 Neptalim, Leui and Iudas,
 with pair accusynges fals & fell, 16
 Alexander and als Annas,
 Ogayns Ihesu pai speke & spell ;
 Bifor sir Pilate gan pai pass,
 pair tales vntyll him gan pai tell :
 "pis mopp pat merres our men, 21
 Calles him god son of heuen,
 His syre, his dam we ken,
 Be name we kan pam neuyn ; 24

(3)

We wate wele Ioseph was a wryght,
 Sothly he was his syre,
 And mary vs menes his moder hight,
 we, whatkyn godes er pise ? 28
 He es pair son, pis weryed wight,
 pat egges vs all tyll ire ;
 Our lawes to brek both day & nyght,
 pat es his most desyre." 32
 Sir Pilate answerd pan :
 "Says me whilk er his sawes,
 On what manere pis man
 Alegges ogayne our lawes." 36

(4)

"Our law vs leres," pan said a Iew,
 "pe sabot day to do no thing ;
 pan wirkes he wonder werkes new,
 Heles all pat askes heleyng, 40
 pe croked cripels pat we knew,
 pis es a wonder thing ;

20. *trew* marked for erasure between *vs* and *tyll*.

Of being simply the son of Joseph and Mary and of breaking the Sabbath 25
day by healing all manner of diseases.

SION.

(2)

Symeon, zairus and cayphas,
 Datan and Gamaliel,
 Neptalym, leuy, Iudas,
 with paire accusynges felle, 16
 Alexander and annas,
 Ogayne ihesu gun spelle ;
 Byfore sire Pylate gun pai pas,
 paire tales pus forto telle : 20
 " his moppe pat merres pe men,
 Calles hym Goddes sonne of heuen,
 Hijs sire, hijs dame we wele ken,
 By name we kan payme neuene ; 24

(3)

Welle wate we Ioseph was a wrighte,
 Sothely he was hijs sire,
 Hijs modir vs menes mary highte,
 We, whakyns goddes er pere ? 28
 Mare sary er we for a sighte
 pat egges vs alle tille Ire ; [myghte,
 Oure lawes he brekes at alle hys
 pat egges vs alle tille Ire." [leaf 13 bk]
 Pilate says til pam pan : 33
 " Say me what er his saghe,
 On what manere pat man
 Alleges ogayne yhoure lawes." 36

(4)

" Oure lawes vs Iuges," quode a Iowe,
 " pe sabbotteday to do na thyng ;
 pan wirkes he wonder werkes Inoghe,
 Heles alle pat askes helynge 40
 Of criples and cruked pat we knowe,
 It es to here a grette wonderynge ;

ADDITIONAL.

(2)

Symeon, Cesar & Kayfas,
 Dathan & gamaliell,
 Neptalem, Leui and Iudas,
 pat were halden fals & felle, 16
 Alexandire and Annas,
 Agayne ihesu gan pai spelle ;
 Befor sir pilat gan pai passe 19
 And on pis wyse pai gan hym telle :
 " Ihesu pat marres alle oure mene,
 Calles hym gods sone of heuene,
 His syre, his dame ryght wele we kene,
 paire ryght names wele gan we
 [neuene ;

(3)

We wot wele Iosep was a wryght,
 And for sothe he was his sire, 26
 And Mary was his modire ryght,
 And what manere of goddes are pere ?
 We are full sory of his syght, 29
 ffor it egges vs ay till ire ; [myght
 Oure lawes he brekys with all his
 And pat is his most desyre." 32
 Pilat sayde to paim pan :
 " Say me what are 3owre sawes,
 In what wyse at pat man
 Allegges agayne 3oure lawes." 36

(4)

¹ " Vs oghe nozt be oure lawe," quod
 a Iuwe, [leaf 117]
 " On oure sabot to do no thyng ;
 pen wyrkes he warkes wondre newe,
 Helys alle pat aske helynge, 40
 Bothe blynde & lame pat we wele
 knewe,
 And pat vs thyng a wondre thyng ;

27. *vs*: above *we*, which is marked for
 erasure ; *menes* : s above line.

38. Horst. *sabbot-day*.

42. MS. *to he here*.

38. *to* : above line in MS.

GALBA.

he makes pam hale of hide & hew
thurgh his fals charmeing." 44
to pilat said pai all :
"for soth slike er his dedes,
slike fare he fares withall,
with fendes craft he him fedes." 48

(5)

pan said pilat : "3e have no right
to blame him by no way ;
his miracles musters his might,
it es noght als 3e say ; 52
sen he to blind has gifen pe sight
and raised pat beried lay,
whi suld he vnto ded be dight
pat mendes all pat he may ?" 56
pan all pe iewes cride :
"sir pelate, we pe pray,
bring him to bar pis tide
pat makes vs all pis dray." 60

(6)

A bedell to bring him gan he bid,
Romeyne he hight, we rede,
and he pat was for curtais kid
did it sone in dede ; 64
a wonden wrethe pat his heuid hid
spred he all furth on brede :
"lord, pe to call domesman me did,
bot walk in on pis wede." 68
pe iewes all of pat gate
wex all ful gul and grene
and said to sir pilate :
"a deuill, what may pis mene ? 72

(7)

pe bedel suld to pe be trew [leaf 56]
and do pi comandment ;

HARLEY.

He makes pam hale of hyde & hew
Thurgh his fals charmyng." 44
To Pilate said pai all :
"for soth slyke er his dedes,
Slyke fare he fars withall,
With fendes craft he him fedes."

(5)

pan said Pilate : "yhe haue no ryght
To blame him bi no way ;
His miracles musters his myght,
It es noght als yhe say ; 52
Sen he to blynd has gyfen pe syght
And raysed pat byried lay,
whi suld he vnto ded be dyght
pat mendes all pat he may ?" 56
pan all pe Iewes cryde :
"Sir Pilate, we pe pray,
Bryng him to barr pis tyde
pat makes vs all pis dray." 60

(6)

A bedell to bryng him gan he byd,
Romeyne he hight, we rede,
And he pat was for curtays kyd
Dyd it sone in dede ; 64
A wonden wrethe pat his heued hyd
Spred he all furth on brede :
"Lord, pe to call domesman me dyd,
Bot walk in on pis wede." 68
pe Iewes all of pat gate
wex all full gull & grene
And said to sir Pilate :
"A deuell, what may pis mene ? 72

(7)

pe bedell suld to pe be trew
And do pi comandment ;

SION.

[bowe,
Wilde and wode to his bydyngge gun
And alle thurgh his fals charmynge."
Pilate sayde tille payme alle :
"how may yhe blame his dedes?"
"With crafte he wirkes withalle,
With fendes crafte he hym fedes." 48

(5)

pan sayd pilate : "yhe haue na righte
To blame hym by nanekyn way,
His miracles mustres his myghte,
It es noght als ye say ; 52
Sythen he pus pe blynde has sent pe
And raysed pat byriede lay, [sight
Wa suld deme hym to deede be dighte
pat mendes men als he may?" 56
"Sire pilate, we pe praye,"
Quod alle pere Iewes pan,
"Brynge hym till barre pis day
To coupe hym pare if we kan." 60

(6)

A bedel he bad buske hym to bidde,
Romaine he highte, we rede,
And he, als curtayse pat was kidde,
pat erand did in dede ; 64
Of wonden wretches his heued vnhid,
In space he gun it sprede : [leaf 14.]
"Louerd, pe to kalle pe domesman me
Botte walk yn on pis wede." [didde,
pire Iewes pare pai satte 69
ffor gram wex gulle and grene
And sayde to sire Pilate :
"Ey dieux, what may pis mene? 72

(7)

Bedels suld tille pi bidyngge bowe
And cry pi comandment ;
51. MS. *my myght.* 56. *kan* between
he may marked for erasure.
62. *we* : before *he* marked for erasure.

ADDITIONAL.

Wylde & wode till his biddynge bowe
All thurgh his fals charmynge."
Pilat sayde to paimme alle : 45
"Howe may 3he blame his dedys?"
pai answerd gret & smalle :
"With wycheecrafte he paimme ledes."

(5)

[ryght
"Nay," sayde Pilat, "3he haue no
To blame hym be no manere of way ;
pos myracles he dos by myght,
It is no thyngge als 3he say ; 52
Sen he to pe blynd has sent his sight
And puttyd to lyfe pat ded lay,
Who suld hym deme to ded be dyght
pat dos pe gud all pat he may?"
"Sire Pilat, we pe pray," 57
Sayd alle pe Iuwes pan,
"Brynge hym to barre pis day,
Accuse hym gif we kan." 60

(6)

A Messagere he gart go bidde
Ihesu come vnto pat place ;
Romaine hehyght pat wele was kydde,
And after ihesu forthe he gace 64
Withoutyn malice, with heued vn-
his speche he gan to sprede : [hidde,
"Lorde, pe to calle pilat me didde,
I durst not ellis for drede." 68
pe Iuwes pere pai satte
ffor angre wex all grene
And sayd to sir pilat :
"O, what may pis mene? 72

(7)

¹ Bedels sulde to pi biddynge bowe
And smertly do pi commandment ;
[1 ff. 117 bk.]
64. *gace* : *s* written above *c* in later hand.

GALBA.

on knese here knelid he to ihesu
 right in pine auwen present; 76
 vs noyes gretly pir notes new,
 we toke parto gude tent,
 slike curtaisy vnto him he knew,
 right on his wreth he went." 80
 pai asked him whi he kid
 ihesu slike curtaysy;
 and he said: "pat I did
 I had encheson whi; 84

(8)

Til Alisander, wele 3e wate,
 in message was I made,
 to Ierusalem I come so late
 pat till pe morn I bade; 88
 pis ihesus on ane Ass pare sate
 and thurgh pe toun he rade;
 childer byfore him in pe gate
 spred paire clothes obrade, 92
 to him all gan pai bow;
 'Osanna,' was paire sang,
 'blisced be he pat cumes now
 in goddes name vs omang.'" 96

(9)

þan said pe iews: "traytur vntrew,
 with lies pou has vs led,
 paire carping pare no thing pou knew,
 we lay oure heuides in wed; 100
 iherusalem langage es ebrew,
 ful fer pepin was pou fed."
 he said: "I spirde at men inowe
 pat in pat burgh war bred." 104
 "Osanna," quod pilate,
 "what es pat forto say?"
 pai said: "it menes algate,
 'Lord, saue vs, we pe pray.'" 108

HARLEY.

On knese here kneled he to Ihesu
 Right in pine awen present; 76
 vs noyes gretely pir notes new,
 we toke parto gud tent,
 Slyke curtasy vnto him he knew,
 Ryght on his wreth he went." 80
 pai asked him whi he kyd
 Ihesu slyke curtasy;
 And he said: "pat I did
 I had encheson why; 84

(8)

Tyll alexander, wele yhe wate,
 In message was I made,
 To Ierusalem I come so late
 pat tyll pe morn I bade; 88
 þis Ihesus on ane Ass pare sate
 And thurgh pe toun he rade;
 Childer bifor him in pe gate
 Spred pair clothes on brade, 92
 Tyll him all gan pai bow;
 'Osanna,' was pair sang,
 'Blyssed be he pat comes now [lf. 206, bk.]
 In godes name vs omang.'" 96

(9)

þan said pe Iewes: "traytour vntrew,
 with lyes pou has vs led,
 pare carpyng pare no thing pou knew,
 we lay our heuedes in wed; 100
 Ierusalem langage es hebrew,
 ffull fer pethen was pou fed."
 He said: "I spyrd at men Inoghe
 pat in pat burgh war bred." 104
 "Osanna," quad Pilate,
 "what es pat forto say?"
 pai said: "it menes allgate
 'Lord, saue vs, we pe pray.'" 108

SION.

On knese he knelede to Ihesu
 Righte in pine awen present ; 76
 Nedelynges us noyes pire notes newe,
 We toke pareto fulle gude tente,
 Swilke curtasy neuer yit we knewe,
 Vppon his wrethe he wente." 80
 Pilate asked why he kidde
 Ihesu swilke curtasy ;
 And he sayd : "pat pat I didde
 I hade enchesoun why ; 84

(8)

Tille Alexander, wele ye wate,
 Messagere was I made,
 Botte to Ierusalem come I late,
 vnto pe morn I habade ; 88
 pisse Ihesu on ane asse satte
 And thurgh pe toun he rade ;
 Childer byfor his fete algate
 Spredde paire clathes on brade, 92
 Swilke wirchippe pare had he ;
 'Osanna,' was paire sange,
 'pat comes blissed mot he be
 In goddes name vs omang.'" 96

(9)

[trwe,
 pire Iewes sayde pan : "traytoure vn-
¹With legthes pou haues vs ledde,
 payr carpyng pare nathying pou knewe,
 We welle lay our lyfe to wedde ;
 Ierusalem langage es Ebru, 101
 fulle ferre pethen was pou fedde."
 He sayde : "I spird at men Inowe
 pat in pat burgh was bredde." 104
 "Osanna," quod Pilate, [leaf 14, bk.]
 "What es it forto say ?"
 Quod pe Iewes : "it menes pusgate,
 'Lord, saue vs, we pe pray.'" 108

ADDITIONAL.

And he nowe knelis to ihesu
 Whiles pou piselue es in present ;
 Bot euere vs newes noyes newe, 77
 We toke pereto full gud entent,
 Siche curtaysye neuere ere we knewe,
 With reuerence he to ihesu went."
 Pilat sayde : "whi did pou soo 81
 Vnto ihesu siche curtaysy ?"
 Romaine sayde : "pat I haue doo
 I hade gud enchesones whi ; 84

(8)

To alexandre, wele zhe wate,
 A messagere pen was I made,
 Vnto Ierusalem come I late 87
 And to pe morne perein I bade ;
 And thurgh pe toune als ihesu rode,
 ffolke before his fete all pe gate
 Riche clothes spradde on brode,
 Siche reuerence pere he hade, 92
 Siche reuerence pere hade he ;
 'Osanna,' was paire songe,
 'pat nowe comes blessed mot be
 In gods name vs amonge.'" 96

(9)

pe Iuwes sayde : "Traytour vntrewe,
 With lesynges here has pou vsledde,
 paire langage neuere zit pou knewe,
 pat durst we lay oure life in wedde ;
 Ierusalem langage is Ebrewew, 101
 And pou full farre pethen was fedde."
 He sayde : "I spyrede at men ynewe
 pat in pis same Cyte was bredde."
 "Osanna," quod pilatt, 105
 "What is pat forto say ?"
 "We construe it pusgate :
 'Lorde, saue vs, we pe pray.'" 108

97. First *e* in *Iewes* above line ; Horst. *pir*.
 102. *fendde* with *n* marked for erasure.

GALBA.

(10)

þan said pilate : " me think in thoght
þe bedell wrang 3e blame ;
3owre childer sawes forsake 3e noght,
3owreseluen sais þe same ; 112
bot, bedell, to bar sen þou him broght
to schilde þiself fro schame,
haue him furth þat þou wirschip
wroght
and call him in by name." 116
Out of þat rout romayne
oure lord Ihesu he ledes,
and calles him in ogayn,
als he þat domesman dredes. 120

(11)

Of Emperoures þat are had bene
þis was used in þat land,
for folk suld on pair menskes mene,
men suld hald in paire hand 124
paire armes set on schaftes schene,
graythed of gold gleterand ;
so did pai þare þat day bidene,
and stabilly gan pai stand ; 128
when he þat all sall welde
was led into þe hall,
þe heuides haly gan helde
and did him honors all. 132

(12)

þan þe iews ful sterne and stout
said : " þis es hard hething,
þir lurdans lattes paire schaftes lout
and wroght him wirschiping." 136

HARLEY.

(10)

þan said Pilate : " me think in thoght
þe bedell wrang yhe blame ;
yhour childersawes forsake yhe noght,
yhourseluen says þe same ; 112
Bot, bedell, to barr sen þou him
broght
To scheld þiself fro schame,
Haue him furth þat þou wirschip
wroght
& call him in by name." 116
Out of þat rout Romayne
Our lord Ihesu he ledes,
And calles him in ogayne,
Als he þat domesman dredes. 120

(11)

Of Emperours þat are had bene
þis was used in þat land,
ffor folk suld on pair menskes mene,
Men suld hald in pair hand 124
pair armes sett on schaftes sene,
Graythed of gold gleterand ;
So did pai þare þat day bidene,
And stabilly gan pai stand ; 128
when he þat all sall weld
was led into þe hall,
þe heuedes halely gan held
And did him honoure all. 132

(12)

þan þe Iewes full sterne & stout
Said : " þis es hard hething,
þir lurdans lattes pair schaftes lout
And wroght him wirschipyng." 136

SION.

(10) [thoght,
 "Me thynk," quod pilat, "in my
 With wrange þe bedel yhe blame;
 Yhour childersaghes forsak yhe noght,
 Yhourseluen says þe same; 112
 Bot, bedel, tille barre sithen pou hym
 broght
 At scheld piself fra schame,
 Led hym forthe þat pou worschepe
 wroght,
 Calle hym eft in by name." 116
 Oute of þat route Romaine
 Our lorde Ihesu he ledes,
 And calles hym ogayne,
 Als he þat domesman dredes. 120

(11)
 Of emperours þat þar had bene
 þis was þe lawe in lande,
 ffor men suld of þair menskes mene,
 Men suld hald itte in þair hande
 Men heuedes sette on schaftes schene,
 Graythed of golde gliterande; 126
¹ Saunz doute swadide þai alle bydene,
 Stille stably gun þai stande; 128
 When he þat alle salle welde [¹ leaf 15]
 Was had intil þat halle,
 þhe heuedes haaly gun helde
 At wirchipe hym withalle. 132

(12) [stoute:
 þan saide pere Iewes steren and
 "þis hald we hard hethynge,
 þire Iewes lete þaire schaftes loute
 At wirk hym worschipyng." 136
 130. *halden* has been marked for erasure
 before *had*.
 135. *lete* marked for erasure before *lete*.

ADDITIONAL.

(10) [thoght,
 "Me thynke," quod pilat, "in my
 þat 3he *with* wrange þe bedel blame;
 Sen he sawe pere siche wyrschippes
 wroght, [same;
 I wote hym thynke he suld do þe
¹ Bot, bedell, to barre sen pou hym
 broght [¹ leaf 118]
 þiselue forto schilde fro schame,
 ffott forthe hym þat pou wyrschipp
 wroght,
 And loke pou calle hym in be name."
 Out of þat route Romaine 117
 Ihesu, oure lorde, he ledes,
 And calles hym agayne,
 als man þat pilat dredes. 120

(11)
 Of Emperours þat before had bene
 þis was eueremore þe law 3 in landes:
 þat foure men at siche a Iugement kene
 Suld at þe barre halde in þaire handes
 Mens heuedes sett on stakes schene,
 All of fyne golde blasand as brande;
 And so þe Iuwes did þen, I wene,
 ffoure men *with* siche iiij heuedes
 gan stande; 128
 Bot when he þat all sall welde
 Was broght into þe halle,
 þos heuedes of gold gan helde
 To wyrschippe crist *with*alle. 132

(12)
 þen sayde þe Iuwes sturne & stoute:
 "þis is a skorne till oure semyng,
 þes boyes lat þaire schaftes lowte
 To do till ihesu wyrschippyng."

32 *Pilate asked them why they did such a thing, and the soldiers replied that they could not help it.*

GALBA.

pan pilat asked pam all about :
 "Whi did 3e swilk a thing?"
 pai said : "we do 3ow out of dout,
 it was noght oure witing, 140
 we toke no tent him till,
 pe baners gan him bow ;
 it was ogains oure will,
 pat sall 3e trewly trow." 144

(13)

pai said pat it was weterly
 ogains paire will algate ;
 pe iews pan ful loud gan cry
 and pleinde pam to pilate ; 148
 he bad pam tak men more mighty,
 strang and stabill of state,
 and lat pam hald pe schaftes in hy,
 paire baret to abate. 152
 In paire iewry aiwhare
 on ilk side haue pai soght,
 of men pat mighty ware
 pe boldest haue pay broght. 156

(14)

Sir pilat to pase iews pan sware,
 suld hald po schaftes in hand :
 "if pai lout vnto ihesu mare,
 3e sall lose life and land." 160
 pe men pat wight and willy ware
 said : "to pi steuin we stand ;
 whas heuid so heldes brede of ane hare,
 hardily hag of his hand." 164
 "haue ihesus out of pe hall,"
 said pelat pe bedell vntill,
 "and eft in pou him call,
 on what wise so pou will." 168

HARLEY.

pan Pilate asked pam all about :
 "whi did yhe swilk a thing?"
 pai sad : "we do yhow out of dout,
 It was noght our wyttyng, 140
 we toke no tent him tyll,
 pe baners gan him bow ;
 It was ogayns our will,
 pat sall yhe trewly trow." 144

(13)

pai said pat it was witerly
 Ogayns pair will allgate ;
 pe Iewes pan full loud gan cry
 And pleyned pam to Pilate ; 148
 He bad pam tak men more myghty,
 Strang & stabyll of state,
 And lat pam hald pe schaftes in hy,
 pair baret to abate. 152
 In pair iewry aywhare
 On ilk syde haue pai soght,
 Of men pat myghty ware
 pe boldest haue pai broght. 156

(14)

Sir Pilate to pase Iewes pan sware,
 Suld hold pa schaftes in hand :
 "If pai lout vnto Ihesu mare,
 yhe sall lose lyfe and land." 160
 pe men pat wyght & willy ware
 Said : "to pi steuen we stand ;
 Whase heued so heldes brede of ane
 Hardily hag of his hand." [hare,
 "Haue Ihesus out of pe hall," 165
 Said Pilate pe bedell vntyll,
 "And eft in pou him call,
 On what wise so pou will." 168

Pilate ordered the beadle to lead Christ out of the hall and call him in again in order that he might observe the standard bearers. 33

SION.

And pilate asked pam alle aboute :
 " Why did yhe swylk a thyng ? "
 pai sayde : " we do yhow oute of
 It was noght oure wittynge, [doute,
 We toke na tent pereto, 141
 pe baners gun hym bowe ;
 What had we forto do
 To make reuerence to Ihesu ? " 144

(13)

" Lowte hym we sawe pam sykerly,"
 pe Iewes swore to pilate.
 Quod pilate : " pai say oppenly
 It was noght swa nanegate ; 148
 Bot take vs men mare myghty,
 Strang and stabil of state,
 To hald yhour schaftes tentifly,
 pis barete alle to habate." 152
 Thurghout alle pe Iewery
 Sykyr men haf pai soght
 At stere pam strenghefully,
 pe best pan haf pai broght. 156

(14)

Syr Pilate tille pa Iewes sware
 pat suld halde pa heuedes in hande :
 " And louted Ihesu any mar, [leaf 15, bk.]
 yhe sal loose bathe lyfe and lande."
 And pai pat wight and willy ware 161
 Sayd : " to pi dome wille we
 stande ;
 What heued helded pe bred of anne
 hardly hagge of his hand." [hare,
 " Late haue hym out of halle," 165
 Quod pilate pe bedel tille,
 " and eft in pou hym calle,
 On what wyse swa pou wylle." 168

152. barete corrected from basete (?)

159. Horst. and (pai).

H. H.

ADDITIONAL.

And pilat asked paimme alle abowte
 Whi pe schaftes made siche stoup-
 ynge, 138
 pai saide : " we dou 3owe out of dowte,
 pai lowtyd no3t at oure wittynge,
 We toke no hede pereto,
 pat pes baners gan stoupe ;
 What haue we forto do
 vnto ihesu to lowte ? " 144

(13)

" We sawe pes baners stoupe wyterly,"
 pe Iuwes sware to pilate.
 Quod pilat : " pai say apertely
 It was no3t so nogate ; 148
 Bot take vs men more myghty,
 Stronge & stable of estate,
 To halde pes baners sikirly,
 pis stryfe pus sall we bate." 152
 And pen thurgh all Iury [leaf 118, bk.]
 Stronge men haue pai soght
 To halde paimme myghtily,
 ffoure men pereto pai broght. 156

(14)

pen saide pilat vnto paimme pore
 pat pe baners suld halde in hande :
 " If pai lowte ihesu any more, 159
 3he sall perefore lose life & lande."
 And pai pat stronge & myghty wore
 Sayde : " To pi dome, sir, will we
 stande ;
 Whas banere bowes for gods hore,
 Lat sle hym sone with hyngman
 hande." 164
 " Lat haue hym out of pe halle,"
 Sayde pilat for pis skille,
 " And eftesones in hym calle,
 On what wyse so 3he wille." 168

D

GALBA.

(15) [1 lf. 58, bk.]

¹ His heuid vnild on knese he knelid,
his clathes on brede he spred,
with all wirschip pat he kouth welde
oure lord eft in he led; 172
pe heuides on heght halely gan helde
and bowyng to him pai bed;
pe men when pai pam failand feld
drowpid and war adred. 176
when pilat saw in sight
how pe baners gan bow,
for drede he rase vpright
ogans oure lord ihesu. 180

(16)

Broght was he pus to bar ogain,
pe king of all mankin;
pe fende pan thocht: "if he war
he suld saue men of sin, [slayn,
and sawles pat he had tane with traine
fro him pat tyme suld twin."
forpi he dose his might & mayn
to ger pat bargan blin; 188
on pe night als ane angell
he appered to pilates wife;
"vnto pi lord pou tell
he lett noght ihesus life." 192

(17)

Sir pilates wife, dame procula,
till hir lord pus gan say:
"deme 3e noght ihesus till ne fra,
bot mensk him pat 3e may, 196
I haue bene drechid with dremis swa
pis ilk night als I lay;
if 3e him deme to ded at ga,
oure welth mun wend oway." 200

HARLEY.

(15)

His heued vnhyld on knese he kneled,
His clathes on bred he spred,
with all wirschip pat he couth weld
Our lord eft in he led; 172
pe heuedes on heght halely gan held
And bowyng to him pai bed;
pe men when pai pam fayland feld
Drowped & war adred. 176
when Pilate saw in syght
How pe baners gan bow,
ffor dred he rayse vpright
Ogayns our lord Ihesu. 180

(16)

Broght was he pus to barr ogayne,
pe kyng of all mankyn;
pefende pan thocht: "if he war slayne,
He suld saue men of syn, 184
And sawles pat he had tane with traine
fro him pat tyme suld twyne."
fforpi he dose his myght & mayne
To ger pat bargan blyn; 188
On pe nyght als ane aungell
He appered to Pilates wyfe:
"vnto pi lord pou tell [leaf 207]
He lett noght ihesus lyf." 192

(17)

Sir Pilates wife, dame procula,
Till hir lord pus gan say:
"Deme noght ihesus tyll ne fra,
Bot mensk him pat yhe may, 196
I haue bene dreched with dremes swa
pis ilk nyght als I lay;
If 3e him deme to ded at ga,
Our welth mon wend oway." 200

SION.

(15)

His heued vnild on knese he kneled,
 His clathes byfor hym sprede, [welde
 With alle þe worschepe þat he couthe
 In eft our lourd he ledde; [helde,
 þair heuedes on heghe haalely gun
 Bowyng tille Ihesu þai bedde; 174
 pere Iewes þat þam in handes helde
 Ware drowpand and fordredde.
 When Pilate sawe þat sighte, 177
 How þa baners gun bowe,
 ffor drede he ras vpryght
 Ogayne oure lorde Ihesu. 180

ADDITIONAL.

(15)

þis messagere to ihesu knelid [spradde
 And clothes before his fete he
 With alle þe wyschippes þat he
 couth welde,
 And ihesu efte to pilat ladde; 172
 þes baners sone gan helde
 And bowed to ihesu vnbedde;
 þe Iuwes þat paim behelde
 ffor þat sight were all dredde. 176
 When pilat sawe þis sight,
 howe þos baners gan bowe,
 ffor drede he ros vpryght
 Agayne oure lorde ihesu. 180

(17)

Sire Pilate wyfe, dam procula,
 Sent hire lorde forto say :
 " Deme nouthur Ihesu til na fra,
 Bot menske hym þat yhe may, 196
 I haue bene dreched with dremes swa
 þis ilk nyght als I lay ;
 If he thurgh dome tille deede ga,
 Our welthe sal wende oway." 200

(17)

Sir pilat wife, so mot I go,
 Sent to pilat þus to say : 194
 " Deme ihesu nouthire to ne fro,
 Bot wyschip hym all þat þou may,
 I haue ben dreched with dremes so
 all þis nyght, þe sothe to say ; 198
 If þou hym deme to ded to go,
 Oure wele I wot sall wast away."

GALBA.

pilat als man amayde
stode in a grete stody,
sepin to þe iewes he sayd :
“ 3e wrigh him wrangwisly ; 204

(18)

My wife, 3e wate wele, es no iew,
scho es a sarizene ;
mynsters has scho made 3ow new
and done gude dedis bidene ; 208
scho sais *Ihesus* es gude and trew,
slepand þus has scho sene ;
if we him reyne, it muz vs rew
euermore paron to mene.” 212
pai said : “ pis wist we are,
ilk man þe suth may se ;
he fares with fendes fare,
witched pi wife has he.” 216

(19)

Sir pilat said : “ it meruailles me
þat pou standes so still,
sen þat piself þe suth may se
what pai tell þe vntill.” 220
crist said : “ ilk man a mowth has fre
to welde at his awin will ;
paire wordes ful wide sall witen be
wheper pai be gude or ill.” 224
“ *Ihesus*, lat be pi dyn ! ”
said all þe iews on raw,
“ a horcop born in syn
ilkane wele we þe know ; 228

(20)

We wate wele for pi sake was slayne
all þe barnes in Bedlem born ;
to fle with þe pi frendes war fayn,
and els had pi life bene forlorn ; 232

HARLEY.

Pilate als man amayde
Stode in a gret stody,
Sythen to þe Iewes he said :
“ yhe wregh him wrangwisly ; 204

(18)

My wife, yhe wate wele, es no Iew,
Scho es a sarizene ;
Mynsters has scho made yhow new
And done gud dedes bydene ; 208
Scho sais es gud & trew,
Slepand þus has scho sene ;
If we him reyne, it mon vs rew
Euermore paron to mene.” 212
pai said : “ pis wist we are,
Ilk man þe soth may se ;
He fars *with* fendes fare,
wyched pi wyf has he.” 216

(19)

Sir Pilate said : “ it meruayles me
þat pou standes so styll,
Sen þat piself þe soth may se
what pai tell þe vntyll.” 220
Crist said : “ ilk man a mowth has fre
To weld at his awen will ;
pare wordes full wyde sall wyten be
whether pai be gud or ill.” 224
“ *Ihesus*, lat be pi dyn ! ”
Said all þe Iewes on raw,
“ A horcop born in syn
Ilkane wele we þe know ; 228

(20)

We wate wele for pi sake was slayne
All þe barnes in bethleem born ;
To fle *with* þe pi frendes war fayne,
And els had pi lyfe bene lorn ;

*The Jews railed upon Christ, upbraided him for the slaughter of the innocents, 37
and told him that he was saved only by the flight of his parents.*

SION.

Pilate als man amayed [leaf 16]
Stude in a greete study,
He sayde: "I am noght payde,
Yhe wreghe hym wrangwisly; 204

(18)

My wyf, yhe wate wele, es na Iewe,
Scho es a sarzine;
Many mynsters has scho made yhow
And done in gode dedis bydene;
pai say Ihesu of trouthe es trewe, 209
Slepand pus has scho sene;
If we hym reyne, it sal vs rewe
Euer pareof to mene." 212
pai sayde: "pis sayde we are,
Yhe may see suthe es pis,
he fares with fendes fare,
he has witched pi wif, Iwyse." 216

(19)

pan sayd pilate: "me thynk selcouthe
pat pou standes so stille;
Tille paire accusyngs aswer pou couthe
1 220
Ihesu sayde: "ilk man has a mouthe
At weld it at his wille; [couthe
pair sawes mon be knawen and
Whethir pai be gode or ille." 224
"Ihesu, lat be pi dyn!"
Sayde alle pere Iewes on rawe,
"Ane horcop born in synne
ffulle couthely we pe knawe; 228

(20)

We wate wele for pi sake was slayne
Alle pe barnes in bethелеem born;
At fle with pe pi frendes ware fayne,
2 Elles had pi lyfe bene lorne; 232
208. Horst. omits *in*. [3 lf. 16, bk.]

1 Horst. says (*Archiv* 68, 209): *Nach*
218 *fehlt ein Verspaar*, whereas there is
only one line missing.

ADDITIONAL.

Pilat was all amayde
And saide to pe Iuwes in hye:
"I am noȝt wele apayde,
3he blame hym wrangwisly; 204

(18)

3My wife, 3he wote, scho is no Iuwe,
3he knawe sho is a sarasyne; [3 lf. 119]
Scho biddis pat I no bargayne brewe
To put ihesu to ded, ne pyne; 208
Sho says ihesu of treuth is trewe,
Slepand scho sawe pis with hyreyne;
If we hym deme, it sall vs rewe,
ffor he of fayth is gud & fyne."
pen sayde pe Iuwes belyue: 213
"pe sothe pou may wele see,
he has bewyched pi wyfe,
It may non outhire be." 216

(19)

Pilat saide: "me thynk selcouthe,
Ihesu, whi pou standes so stille;
To pis accusynge answere pou couthe
pat pe Iuwes put pe vntille." 220
Ihesu saide: "ilke man has mouthe
fforto welde it at his wille;
paire sawest to pe are knawen & kouthe
Whethire pat pai speke gud or ille."
"Ihesu, lat be pi dynne!" 225
Saide alle pe Iuwes on rawe,
"A horcoppe borne in synne
ffor sothe alle we pe knawe; 228

(20)

We wot wele for pi sake was slayne
Alle pe childre in bedlem borne;
To fle with pe pi frendes were fayne,
And ellis pi life had bene forlorne;

GALBA.

when herod died, es noght at layn,
 pat pi ded hertly had sworn,
 till 3owre cuntre 3e come ogayn
 pat 3e war fled fro byforn." 236
 pilat said : "es pis he
 pat herod soght to sla?"
 pai said : "sir, 3a parde,
 bot pus he passed him fra." 240

(21)

Pilat when he herd how it was,
 he dred mekill pe mare;
 he chesed a quest on him to pas
 and by paire law pai sware, 244
 pai said to pilat and to Cayfas :
 "pe soth we will noght spare,
 mary with ioseph wedid was,
 at paire weding we ware." 248
 pilat said to pam pan
 pat had blamed him biforn :
 "with wrang 3e wrigh pis man,
 in wedlayk was he born." 252

(22)

pan stirt vp iews bitter and bald
 and said to sir pilate :
 "pe tales pat we haue of him talde
 will we avow algate ; 256
 at pir men es ful litell halde,
 sir, pai say als pai wate,
 pai er bot barnes, sir, be 3e balde,
 cumen till oure law now late." 260
 pis quest stedfast als stele
 said to pase oper twelue :
 "we er Iews, wit 3e wele,
 born frely als 3owreselue." 264

HARLEY.

when Herode dyed, es noght at layn,
 pat pi ded hertly had sworn,
 Till yhour contre yhe come ogayn
 pat yhe war fled fro byforn." 236
 Pilate said : "es pis he
 pat Herode soght to sla?"
¹ pai said : "sir, yha parde,
 Bot pus he passed him fra." 240

(21)

Pilate when he herd how it was,
 He dred mykell pe mare;
 He chesed a quest on him to pas
 And bi pair law pai sware, 244
 pai said to Pilate & to Cayphas :
 "pe soth we will noght spare,
 Mary with Ioseph wedded was,
 At pair wedyng we ware." 248
 Pilate said to pam pan
 pat had blamed him biforne :
 "with wrang yhe wregh pis man,
 In wedlake was he borne." 252

(22)

pan styrt vp Iewes bytter & bald
 And said to sir Pilate :
 "pe tales pat we haue of him tald
 will we avow allgate ; 256
 At pir men es full lytell hald,
 Sir, pai say als pai wate,
 pai er bot barnes, sir, be yhe bald,
 Comen tyll our law now late." 260
 pis quest stedfast als stele
 Said to pase other twelue :
 "we er Iewes, witt yhe wele,
 Born frely als yhourselue." 264

¹ p very large and ornamental.

*The quest who had testified that Jesus was born in lawful wedlock claimed 39
that he was as true and free a Jew as his accusers.*

SION.

Aftir herodes, es noght to layne,
pat had pi deede sworne,
Tille yhoure contre yhe come agayne
pat ye fore fra beforne." 236
Sayde Pilate: "es pis he
pat herode pursued swa?"
pai sayde: "syre, ya, parde,
Botte yite he schape hym fra." 240

(21)

When Pilate hard pat it was he,
He dred hym mykil mare;
He chees a queste on hym to pas
Of Iewes pat suthefaste ware, 244
pai saide tille pilate and cayfas:
"pe suth botte we wille spare,
Mary with Ioseph weddyde was,
And at paire weddyng we ware."
Pilate sayde to payme pan 249
pat couped hym byforne:
"yhe putte wrange on pis man,
In wedlayke was he borne." 252

(22)

Vppe stirte a Iewe bittir and balde
And sayd to sire Pilate:
"pe tales pat we haue on hym talde
we wille avowe algate; 256
At payme es littile helpe or halde,
Sire, pai say als pai wa,
pai comlyngs of cunnyng calde
Comen tille oure lawe nowe late."
pis queste stedfast als stele 261
Sayde tille pe othir twelfe:
"we er Iewes, witte yhe wele,
Borne frely als yhoureseluen." 264

256. *we* marked for erasure between *a*
and *vowe*.

258. Horst. *wa(te)*.

264. *h* above line.

ADDITIONAL.

When herode was ded, is no3ttolayne,
pat bitterly pi ded had sworne,
Into pi contre pou come agayne,
ffro pen as pou was fled beforne."
Pilate saide: "is pis he 237
pat herode pursued soo?"
"3ha," pai saide, "pardye,
and 3it he skappid hym fro." 240

(21)

When pilat wist pat he it was,
Hit deryd hym pen mykill pe more;
he chese a quest on hym to passe
Of men pat trewe & sothfast wore,
pai saide to pilat & cayphas: [11. 119, bk.]
"pe certayne sothe we will no3t spare,
Mary to Ioseph weddid was, [ware."
ffor at paire weddyng for sothe we
Pilat saide to paim panne 249
pat blamed hade hym beforne:
"To wrange 3e put pis man,
In wedloyke was he borne." 252

(22)

Vp styrtte a Iewe bitter & bolde
And pus he sayde to sire pilat:
"pe tales pat we of hym haue tolde
We will avowe erly & late; 256
By pis enquest no prissee I holde,
pos caytifis sayne bot as pi wate,
pai are comynges, & fayne pai wolde
Mayntene ihesu & his estate." 260
pis quest was trewe als stele
And sayde: "takes outhire twelue,
We are Iuwes, wit hit wele,
Als trewe als 3owreselue." 264

GALBA.

(23)

¹Sir pilat to bar a boke has broght
 pir two questes to twin; [¹ leaf 50]
 with swering sal pe suth be soght,
 first quest he biddes bigin; 268
 and pai say: "nay, pat falles vs noght,
 we say swering es syn;
 lat pam swere pat pis wrang has
 wroght,
 all knew we ihesus kyin; 272
 if we be fun gilty
 in pis thing pat we say,
 we oblis vs forto dy
 bifor domesmen pis day." 276

(24)

pan spac annas and Cayfas
 and said to sir pilate:
 "we trow wele mari wedded was
 and pat ioseph him gate; 280
 bot till anoþer point we pas
 pat sall hald him ful hate:
 we say a spirit enclosed he has,
 wharthurth all thinges he wate."
 pilat gert haue out all 285
 pat pan war in pat hows,
 and pat quest gert he call
 pat proued him born in spowse;

(25)

He said: "I fand 3ow trew langare,
 telles me now 3owre rede,
 whi hate pir iews ihesu so sare
 and will pus haue him ded?" 292

HARLEY.

(23)

Sir Pilate to bar a boke has broght
 pir two questes to twyn;
 with sweryng sall pe soth be soght,
 ffyrst quest he bydes bygyn; 268
 And pai say: "nay, pat falles vs
 we say sweryng es syn; [noght,
 Lat pam swere pat pis wrang has
 wroght,
 All knew we Ihesus kyn; 272
 If we be fon gylty
 In pis thing that we say,
 we oblysch vs forto dy
 Bifor domesmen pis day." 276

(24)

pan spak Annas & Cayphas
 And said to sir Pilate:
 "we trow wele Mary wedded was
 And pat Ioseph him gate; 280
 Bot tyll anoother poynt we pas
 pat sall hald him full hate:
 we say a spyrit enclosed he has,
 wharethurgh all thynges he wate."
 Pilate gert haue out all 285
 pat pan war in pat hows,
 And pat quest gert he call [¹leaf 207, bk.]
 pat proued him born in spowse;

(25)

He said: "I fand yhow trew langare,
 Telles me now yhour rede,
 whi hate pir Iewes Ihesu so sare
 And will pus haue him dede?" 292

269. *falles*: s above line.

271. *has*: s above line.

SION.

(23)

Pilate tille barre a buke had broghte
pe twa questes to twynne ;
withe swerynge sal pe suthe bysoghte,
He bydes pe trewe bygynne ; 268
¹And paisaypan : "pat falles vs noghte,
We sai swerynge es synne ; [¹ leaf 17]
Latte paim swere pat pis wrangh has
wroghte,
Alle knawe pai Ihesu kyn ; 272
Yff we be funden gilty
Yn pis thyng pat we say,
We oblesse vs forto dye
Byfore domesman to-day." 276

(24)

pan spacke Annas and Cayphas
And sayd to sire Pilate :
" We trowe wele mary weddide was
Tille Ioseph pat hym gatte ; 280
Botte tille anothir poynte we pas
pat hym halde ful hate :
We say spirite inclosed he has,
Wharethurghe alle thynges he
Pilate gartte haf oute alle ["watte."
pat was within pat house,
And pat queste gertte he calle
pat proued hym borne in spouse ; 288

(25)

He sayde : " I fande yhow trowe lan-
gare,
Say me qwate es yhowre rede,
Whi hates pire Iewes Ihesu swa sare,
Whi wille pai haue hym dede?" 292

274. *Yn*: Horst. *in*. 282. Horst. *pat*(*sall*).
283. Horst. (*a*) *spirite*.
284. MS. *thynges* with *es* marked for
erasure. Horst. *thyng*.
287. *gan* marked for erasure before *gertte*.

ADDITIONAL.

(23)

Pilat a boke to barre has broght
pos two enquestes forto twynne :
With swerynge sall pe sothe be soght,
And badde pe trewe quest suld be-
gynne ; 268
And pai saide pan : " it falles vs no3t
To swere, for swerynge is a synne ;
Lat paim swere pat wrange has
wroght,
ffor alle pai knewe wele ihesu kynne ;
Gif we be fonden gilty 273
In pes sawes pat we say,
We obblische vs to dye
Befor 3owe here pis day." 276

(24)

pen spak annas & cayphas
And þus pai saide to sire pilate :
" We trowe wele mary weddid wase
Vnto Ioseph pat so hym gate ; 280
Bot to anothire poynt we passe :
Mawgre alle þat mayntens his state
We say a spirit inclose he hase, [^{leaf 120}]
pat tellishym all thyngeerly & late."
Pilat gart voyde pame alle 285
pat were within pat house,
And pat quest gart in calle
Sayde ihesu was borne in spouse ;

(25)

he saide : " I fonde 3owe trewe lange-
ore, [rede,
And pefore telle me nowe 3oure
Whi hate pes Iuwes ihesu so sore,
Be what skille walde pai haue hym
dede?" 292

269. *it* above line, *vs* erased beneath *it*.

GALBA.

pai say: "his lessons passes paire
lare,
parfore pai haue hatred,
and als his miracles moues pam mare,
pat standes pam mekill in stede."
wrath es sir pilat pan 297
and sais: "pis es enuy;
will pai pus deme a man
for his gude dedes to dy?" 300

(26)

Sir pilat highed out of pe hall
and said pe iews vntill:
"I witnes here byfor 3ow all
I find in him none ill." 304
and pai answerd both grete & small:
"syr, ift it war pi will,
we gert him noght bifer pe call
to deme withowten skill." 308
he sais: "pan bus him dy,
I se wele by 3owre saws;
takes him to 3ow forpi
and demes him by 3owre laws." 312

(27)

pan said pe iews: "syr, wele pou wate,
god biddes vs sla no man."
vnto pam pus answerd pilate:
"biddes god me sla men pan? 316
I haue wele herd whi 3e him hate
and whi 3owre grefe bigan;
with my will bese he ded nonegate
by no craft pat 3e can; 320
it sall noght stand in stede,
for sertes it war no reson
at deme a man to ded,
bot 3e had more encheson." 324

HARLEY.

pai say: "his lessons passes pair
lare,
parfore pai haue hatred,
And als his miracles moues pam mare,
pat standes pam mykell in stede."
wrathe es sir Pilate pan 297
And sais: "pis es envy;
will pai pus deme a man
ffor his gud dedes to dy?" 300

(26)

Sir Pilate hyghed out of pe hall
And said pe Iewes vntyll:
"I witnes here bifer yhow all
I fynd in him none ill." 304
And pai answerd both gret & small:
"Sir, if it war pi will,
we gert him noght befor pe call
To deme withouten skyll." 308
He says: "pan bus him dy,
I se wele be yhour sawes;
Takes him to yhow forpi 311
And demes him be yhour lawes."

(27)

pan said pe Iewes: "sir, wele pou wate,
God byddes vs sla no man."
vnto pam pus answerd Pilate:
"Byddes god me sla men pan? 316
I haue wele herd why yhe him hate
And whi yhour grefe bigan;
with my will bese he ded nonegate
Bi no craft pat yhe kan; 320
It sall noght stand in stede,
ffor certes it war no resoune
At deme a man to ded,
Bot yhe had more enchesoune." 324

SION.

pai say: "hys lerynge passes paire
lare,
pat gers paima haue hattrede;
His myrcles merres paima mare,
pat standes mykel in stedde." 296
Wrathe es Pilate pan,
He says: "pis es envy;
Wille pai pus deme a man
ffor his godde dedes to dye?" 300

(26)

Pilate hym hyed oute of pe halle
And sayde pe Iewes vntille:
"Loo here wittnes byfore yhowe alle,
In hym es funden nane ille." 304
pan pai answerde bathe grette and
"Sire, if it be pi wille, [smalle:
1 We gert hym nocht come to pi calle
To coupe hym withouten skylle."
Pilate sayd: "hym byhoues dye,
I see wele be yhoure saghes;
Take hym tille yhow alle forpi 311
And deme hym be yowre laghes."
[1 leaf 17, bk.]

(27)

pan said pira Iewes: "wele pou wate,
God biddes vs sla na man."
Vntil pira Iewes answerd Pilate:
"Biddes god me slaa men pan? 316
I haue wele hard whi yhe hym hate
And how yhoure hatred bygan;
With my wille he bes deede nanagate
ffor na craft pat yhe can; 320
It es nocht botte hatrede,
pat ware ful lyttell resoune
fforto deme a man to deede, 323
Botte pare ware mare enchesoun."

301. MS. *hym hym*; Horst. *hyld* for *hyed*.
312. *lawe* marked for erasure before *laghes*.
319. Horst. *nanagate*. 322. Horst. *lyttelle*.

ADDITIONAL.

pai saide: "his wittes passes paire
lore,
fforpi to hym pai haue hatrede,
And his myrcles greues paima sore,
And 3it pai stande paima ofte in
"ffor sothe," saide pilat pan, [stede."
"Me thynke pis is envye;
Walde pai pus deme a man
ffor his gude dedys to dye?" 300

(26)

Pilat hym hyede oute of pe halle
And sadly saide pe Iuwes vntille:
"Lo here wyttes befor 3owe alle
pat in hym can I fynde non ille."
And pai answerde bothe gret & smalle
And saide: "sir pilat, be pi wille,
We gart hym nozt come to pi calle,
Wyt it wele wythoutyn skille." 308
Pilat saide: "he mon dye,
I sez wele be 3oure sawes;
Takes hym to 3owe forpi 311
And deme hym be 3oure lawes."

(27)

pen saidé pes Iuwes: "sir, wele 3he
wate
pat god biddes vs we sle no man."
To paima agayne saide sir pilate:
"Biddes god pat I suld sle men pan?
I wote full wele whi 3he hym hate
And howe 3oure wrathe till hym
began;
Be my wille sall he dye nogate
ffor no crafte pat 3he alle cane; 320
It is alle for hatrede, [leaf 120, back]
And pis were litill resone
To deme a man to pe ded,
Bot pere were more enchesoun." 324

44 *He then called Jesus to him and asked him privately whether he
was king of the Jews.*

GALBA.

(28)

He led ihesus þe iewes fra
pat bifore stode him by
and said till him bitwix þam twa :
"þou es king of iewry?" 328
Ihesus sais : "oiper was it tald þe swa,
or þou red rightwisly?"
þan said pilat : "me war full wa
þi folk suld ger þe dy; 332
þou ert bytane to me
forto be demid þis day;
king of iews if þou be
answer to þat, I say." 336

(29)

Ihesus sayd þan to him ogayne :
"my kingdom es noght here;
if my kingdom, es noght at layn,
within þis world now were, 340
or I omang þir iews war slaine,
my men þat er me dere
wald put þam fro paire purpos playn
with ful grete powere." 344
"þan ertou king algate,"
says pelate, "sikerly?"
Ihesus said to pilate :
"þou sais it and noght I; 348

(30)

Cumen I am to þis cuntre
and parto was I born,
of suthfastnes witnes to be
pat was noght sene biforn; 352
al þat suthfast lithes me
lely both euyng and morn;
þai sal be demed in paire degre
pat suthfastnes has lorn." 356

HARLEY.

(28)

He led Ihesus þe Iewes fra
pat bifore stode him by
And said tyll him bitwix þam twa :
"þou es kyng of Iewry?" 328
Ihesus sais : "owther was it tald þe
Or þou red ryghtwisly?" [swa,
þan said Pilate : "me war full wa
þi folk suld ger þe dy; 332
þou ert bitane to me
fforto be demed þis day;
Kyng of Iewes if þou be
Answer to þat, I say." 336

(29)

Ihesus said þan to him ogayne :
"My kyngdom es noght here;
If my kyngdom, es noght at layne,
within þis world now were, 340
Or I omang þir Iewes war slayne,
My men þat war me dere
wald putt þam fro pair purpose playne
with full gret powere." 344
"þan ertow kyng allgate,"
says Pilate, "sykerly?"
Ihesus said to Pilate :
"þou sais it & noght I; 348

(30)

Comen I am to þis contre
And pareto was I born,
Of sothfastnes wytnes to be
pat was noght sene biforn; 352
All þat sothfast lythes me
Lely both euen & morn;
þai sall be demed in pair degre
pat sothfastnes has lorn." 356

Christ avoided a direct answer, but said that he had come as a witness of truth, and that those who had lost truth condemned it. 45

SION.

(28)

Pilate ledde Ihesu þe Iewes fra
 þat stode byfore hym by
 And saydetil hym bytwyð þaime twa :
 "þou ert kynge of Iewery?" 328
 Ihesu sayde : "outhir it was sayde þe
 Or þou redde righwisly?" [swa,
 And Pilate sayde : "me ware full wa
 þi folke suld gar þe dye ; 332
 þi folke haues taght þe me
 fforto be damned to-day ;
 Kynge of Iewes if þou be
 Answer to þat, I say." 336

(29)

Ihesu answard tille hym agayne :
 "My kyngdome es noght here ;
 If my kyndome, sothely to sayne,
 Within paire grethe were, [tane,
¹Are I omange þire Iewes ware here
 My men þat ware me dere [^{leaf 18}
 Wald stande and stryfe fulle faste
 agayne 344
 With fulle grette powere."
 "þan ert þou kynge algate,"
 Quod Pilate, "sykerly ?"
 Ihesu sayde tille Pilate :
 "þou says for kynge am I ; 348

(30)

And I am comen to þis contre
 And parto was I borne,
 Witnes of sothefastnes to be
 þat was noght sene byforne ; 352
 Alle þat es sothefast lys in me,
 Leely bathe euen and morne ;
 In erthe suthefastnes dampned by-
 Of þam þat has it lorne." [houes be

330. Horst. *righ(t)wisly*.

ADDITIONAL.

(28)

Pilat ladde ihesu þe Iewes fro
 þat to hym had grete envye
 And saide till-hym betwyð þaime two :
 "Ihesu, þou art kynge of Iury?" 328
 Ihesu saide : "whethire was it saide
 Or of þin awen outortye?" [þe soo,
 Pilat said : "me were full wo
 þi folke suld þus deme þe to dye ;
 þi folke has taght þe to me 333
 fforto be dampned þis day ;
 Kynge of Iuwes if þou be
 Answer to þis, I þe say." 336

(29)

Ihesu answerd mekly agayne :
 "Iwisse, my kyngdome is noȝt here ;
 ffor if my kyngdome, sothe to sayne,
 Within þis wankill worlde nowe
 were, 340
 Or I amonge þes Iuwes were slayne,
 My men þat are me leef & dere
 Wald stand & fyght with mode &
 mayne [powere."
 And brynge with þaime full grete
 "þen art þou kynge allgate?" 345
 Pilat saide sikirly.
 Ihesu sayde to pilate :
 "þowe says þat kynge am I ; 348

(30)

I am come to þis contre
 And for þis skill þen was I borne,
 witnes of sothefastnes to be
 þat has bene saide full lange beforne,
 And fforto make þe peple fre 353
 þat suld haue bene with syne for-
 All þat is sothfaste likes me [lorne ;
 And pleses me both euene & morne."

GALBA.

pilat pan asked him eft :
 " what thing es suthfastnes ? "
 with pat Ihesus he left
 als man pat stonayd es. 360

(31)

¹ He said vnto þe iewes al þus :
 " sirs, if it war þowre will, [12. 59, bk.]
 I haue enquired more of ihesus,
 I find in hym none ill." 364
 pai sayd : " he was noght wrighed for
 withowen sertayn skill." [vs
 sir pilat said : " dy sen him bus,
 I consent noght þartill, 368
 I am withowten gilt,
 to proue in þowre present ;
 his blude sal noght be spilt
 forsoth by myne assent." 372

(32)

To þis answerd þe iewes all
 and made þam wonder wrath,
 pai say : " his blude mot on vs fall
 and on oure childer bath." 376
 sir pilat said : " parchance so sall,
 þat es ful mekill wath ;
 þarfore lat haue him out of hall
 and skape withowten skath." 380
 pai say : " sir, wele pou wate,
 we say bot lawfully ;
 wha blemis Kinges astate
 es wele worth forto dy ; 384

(33)

And whoso sklandres þe godhede
 es more syn þan swilk seuyn ;

HARLEY.

Pilate pan asked him eft :
 " what thing es sothfastnes ? "
 with pat Ihesus he left
 Als man pat stonayd es. 360

(31)

He said vnto þe Iewes all þus :
 " Sirs, if it war yhour wyll,
 I haue enquired more of Ihesus,
 I fynd in him none ill." 364
 pai said : " he was noght wreghed for
 Witouthen certayne skyll." [vs
 Sir Pilate said : " dy sen him bus,
 I consent noght þaretyll, 368
 I am withouten gylt,
 To proue in yhoure present ;
 His blode sall noght be spylt
 fforsoth be myne assent." 372

(32)

To þis answerd þe Iewes all
 And made þam wonder wrathe,
 pai say : " his blode mot on vs fall
 And on our childer bathe." 376
 Sir Pilate said : " parchaunce so sall,
 þat es full mykell wathe ;
 þarfor lat haue him out of hall
 And schape withouten skathe." 381
 pai say : " sir, wele pou wate, 381
 we say bot lawfully ;
 Wha blemys kynges astate [leaf 208]
 Es wele worth forto dy ; 384

(33)

And whoso sklaunders þe godhede
 Es more syn þan swilk seuyn ;

*The Jews replied that it was a mortal crime to impersonate the king, but
it was sevenfold worse to slander God.* 47

SION.

Pilate asked hym eft:
"What es suthfastnes?"
With pat Ihesu he left
Als man pan stonayd es. 360

(31)

Pilate sayde tille pīre Iewes pus:
"Syrs, if it be yhoure wille,
I haf enquered mare of Ihesus,
In hym es funden nane ille." 364
pai sayde: "we wald noght coup hym
Nanegates withouten skille." [pus
Quod pilate: "algatedye him byhoues,
I consent noght paretille, 368
I am withouten gilt,
Clene als anne Innocent;
His blode sal neuere be spilt
Nanegates thurgh myne assent."

(32)

And pan answerd pīre Iewes alle
¹And made pam wondir wrathe,
pai sayde: "hys blode mot vs falle
And on our childer bathe." [lf. 18, bk.]
And pilate sayde: "perchaunce it
salle, 377
And pat es mekel wathe;
parefore lat haf hym oute of halle
And late hym haf na scathe." 380
pai sayde: "syre, wele pou wate,
We say bot lawefully;
Whaso blemysse þe kyng state
Es worthy forto dye; 384

(33)

And whaswa slaunders þe godhede
Es mare syn pan swyilk seuen;

375. Horst. (on) vs.

ADDITIONAL.

And pilat asked efte:
"Say, what is sothfastnes?"
With pat ihesu he left
Als man pat stonyed wasse. 360

(31)

Pilat saide to þe Iuwes yfere: [leaf 121]
"Lordynges, if it be þoure wille,
I haue enquerd of ihesu here,
And in hym can I fynde no ille."
And pai answerde with herdy chere:
"we blame hym noȝt withoutyn
Pilat saide withoutyn were: [skille."
"þhe will hym sle with paynes
Bot I am oute of gilte, [grille,
Als clene as Innocent;
His bloude sall noȝt be spilt,
Noȝt als be myn assent." 372

(32)

þen answerd þe Iuwes alle [wrothe,
and made paim wondre kene &
pai saide: "is bloude mot on vs falle
and on alle oure chyldre bothe." 376
And pilat saide: "perchaunce it
schalle, [lothe;
And pat me walde ȝit thynk full
perefore haue hym out of þe halle
And do hym nouthire harme ne
brothe." 380
þe Iuwes saide: "wele þhe wate,
we say bot skilfully;
who presentes þe kynges estate,
he is worthy to dye; 384

(33)

And he pat sklaundres þe godhede
More syne it is þen siche seuene

48 *No man has any right to call himself God's son, and invite others to sit on God's right hand in heaven.*

GALBA.

he pat es man withowten drede
 als god sun will him neuyn, 388
 he hetes to sit, whoso tase hede,
 on goddes right hand in heuyn,
 to deme ilk man efter his dede
 at his awin ordinance euyn." 392
 out of pat company
 pilat went Ihesu vnto
 and said : "syr, sekerly,
 I ne wate what es to do." 396

(34)

Crist said : " als gifen pe and me,
 so bus be done alwise."
 pilat sais : "how?" and pan sais he :
 "als proues pe prophecise, 400
 Moyses, dauid and Iosue,
 and oper mo pan pise ;
 als pai said, bese fulfild in me
 to suffer and dye and rise." 404
 pan pilat went to hall
 als man pat was amayd
 and tald to pe iews all
 how pat Ihesus had sayd. 408

(35)

pan said pe iews to pilat : " lo,
 in swilk errowre he dwelles,
 with more witnes what suld we do ?
 himself ful trewly telles." 412
 pilat said : " takes him 3ow vnto,
 sen ilk man pus him melles,
 and demes als 3e bigan pis bro,
 for I will say noght els." 416
 pai say : " wha melling makes
 to man, pis find we wretyn,
 'ane wane of fourty strakes
 with 3erde he sal be smeten ;' 420

HARLEY.

He pat es man withouten dred
 Als god son will him neuene, 388
 He hetes to sytt, who takes hede,
 On ryght hand in heuen,
 To deme ilk man after his awen dede
 At his awen ordenance euen." 392
 Out of pat company
 Pilate went Ihesu vnto
 And said : " sir, sykerly,
 I ne wayte what es to do." 396

(34)

Crist said : " als gyfen pe & me,
 So bus be done allwyse."
 Pilate sais : "how?" & pan says he :
 "Als proues pe prophecysse, 400
 Moyses, Dauid & Iosue,
 And other mo pan pese ;
 Als pai said, bese fullfyld in me,
 To suffer & degh & ryse." 404
 pan Pilate went to hall
 Als man pat was amayd
 And tald to pe Iewes all
 How pat Ihesus had said. 408

(35)

pan said pe Iewes to Pilate : " lo,
 In swilk erreure he dwelles,
 with more witnes what suld we do ?
 Himself full trewly telles." 412
 Pilate said : " takes him yhow vnto,
 Sen ilk man pus him melles,
 And demes als yhe bygan pis bro,
 ffor I will say noght elles." 416
 pai say : " wha mellyng makes
 To man, pis fynd we wryten,
 'Ane wane of fourty strakes
 with yherd he sall be smyten ;'

*The law says that whoever commits a crime against man shall be punished 49
with forty strokes.*

SION.

He þat es made of pure manhed
Goddess son he wille hym neuene,
He says he has his sittynge stede 389
On goddes right hand in heuen,
And says he sal deme bath quyk and
After oure dedes fulle euen." [deede
Out of þat company 393
Pilate yhede Ihesu vnto
And sayde: "sire, sykerly,
I ne wate what I sal do." 396

(34)

"Als it es gyfen tille þe and me,"
Quod Ihesu, "bes done allewyse."
Pilate askes: "how?" and þan says
"Als telles þe prophecyse, [he:
Moyses, Daudid and Iosue, 401
And othir many þan pise;
þat pai say byhoues be fulfild in me
T[o] suffir deede and ryse." 404
Pilate went oute of halle
Als man þat was amayed
And talde þire Iewes alle [leaf 19]
How þat Ihesu had sayde. 408

(35)

þire Iewes sayde alle tille syre Pilate:
In what erreure he dwelles, ["loo
With mare wittenes what suld yhe do
Bot als hymselfen telles?" 412
Pilate sayde: "tak yhow vnto,
Sithe ilk man þus hym melles,
Deme forthe als yhe bygan þis bro,
ffor I will say noght elles." 416
þai say: "whaswa mellynge makes
Tille man, þis fynde we wryten,
'Ane wane of fourty strakes [smyten;'
With yherde falles hym be
413. Horst. *tak (him)*; *yhow*, *o* above line.

H. H.

ADDITIONAL.

He þat is made of pure manhede,
þat he gods sone so walde hym
neuene, 388
Says he sall haue his sittynge stede
Ongodsryght hand þat is in heuene,
fforto deme both quike & dede
After þat þaire dedes are euene." 392
Out of þat company
Pilat 3hede ihesu to
And saide: "sir, sikirly,
I ne wote what I sall do." 396

(34)

"Als it is gyfen to þe & me,"
Quod ihesu, "be it on alle wise."
Pilat saide: "what?" & þen saide he:
"Als trewely tellen þe prophecyes,
Moyses, dauid & Iosue, [leaf 121, bk.]
and mony outhire mo þen þes;
þat pai saide most fulfilled be
In me, for I sall dye & Ryse." 404
Pilat went out of þe halle
Als man þat was amayde
And tolde þe Iuwes alle
how þat ihesu hade sayde. 408

(35)

þe Iuwes saide to pilat: "loo,
Siche an erreure þat he in dwelles,
what suld we *with* more witness doo
Bot ryghtals hisawen tonge telles?"
Pilat sayde: "take hym 3owe too,
Sen it is so iche man hym mellis,
Deme forth als 3he began þis broo,
ffor I can say to 3owe nogt elles."
þai sayde: "who mellynge makys
To man, þis fynde we wryten,
'No lesse þen fourty strakys
Hym falles forto be strikyn;" 420

E

GALBA.

(36)

Wha sklanders god, 3e wate he mon
 be staned to ded for syn ;
 he telles 3ow pat he es god son,
 and we knaw all his kyn ; 424
 he sais pat he sall sit in trone,
 parfore or euer we blin,
 we will pat he on cros be done
 and ded for all his dyn ; 428
 if he regne sekerly,
 all sall turn to his lare ;
 and better es pat a man dy
 pan all pe folk forfare." 432

(37)

In come sir nicodeme by pan,
 was prince of pe iewry,
 he said : " I rede 3e do pis man
 no maner of velany ; 436
 slike sotell talkinges als he can
 and schewes vs opiny
 was neuer 3it sene pe werld bigan
 sene in prophecy ; 440
 and if his fare war fals,
 it suld be sene ful sone ;
 his sawes and his dedes als
 suld dy and be vndone. 444

(38)

When signes war schewed thurgh
 vntill pharao pe kyng, [Moyses
 two witnes, Iamnes and mambres,
 did him ful grete hething ; 448
 signes pat he schewed made pai lese
 with paire fals enchaunting,
 als goddes pam held all hathenes ;
 bot lithes pe last ending ; 452

HARLEY.

(36)

Wha sklaunders god, yhe wate he mon
 Be staned to ded for syn ;
 He telles yhow pat he es god son,
 And we knaw all his kyn ; 424
 He says pat he sall sytt in trone,
 parfore or euer we blyn,
 we will pat he on cross be done
 And ded for all his dyn ; 428
 If he regne sykerly,
 All sall turne tyll his lare ;
 And better es pat a man dy
 pan all pe folk forfare." 432

(37)

¹ In come syr Nichodeme by pan,
 was prynce of pe Iewry,
 He said : " I red yhe do pis man
 No manere of vylany ; 436
 Slyke sotell talkynges als yhe can
 And schewes vs openly
 was neuer yhit sen pe world bygan
 Sene in prophecy ; 440
 And if his fare war fals,
 It suld be sene full sone ;
 His sawes & his dedes als
 Suld dy and be vndone. 444

(38)

When sygnes war schewed thurgh
 Vntyll Pharao pe kyng, [Moyse
 Two witnes, Iamnes & mambres,
 Did him full gret hething ; 448
 Signes pat he schewed made pai lese
 with pair fals enchaunting,
 Als godes pam held all hathenes ;
 Bot lythes pe last endyng ; 452

¹ I : very large ornamental.445. *Moyse* : last s above line.

SION.

(36)

And he pat trespas god, alson
 Hym falles be stoned to dede;
 Sithen he says he es goddes sone,
 And we knawe hys kynrede, 424
 And says pat he salle sitte in trone,
 þarefore gyf we pis rede:
 We wille pat he on cros be done
 Are we passe of pis stede; 428
 ffor if he regne sykerly,
 Alle sal trowe on his lare;
 Better it es pat a man dye
 þan alle þe folke forfare." 432

(37)

In come sire Nichodeme be þan,
 pat was Prince of þe Iewery,
 He sayd: "I rede yhow do pis man
 Na mare of vilany; 436
 Swilke takyns als he do kan
 And has schewed vs oppenly
 Was neuer sene sithen pis warlde
¹In alle our prophecy; [bygan
 And if pat he be fals, [leaf 19, bk.]
 It sal be knawen fulle sone;
 His saghes, his takens als
 Salle dye and be fordone. 444

(38)

When syngnes ware schewed thurgh
 Tille Faraon þe kyng, [Moyse
 Twa witches, Jamnes and Mambres,
 Did hym ful grette hethynge; 448
 Syngnes pat he schewed þai made þam
 With paire enchauntisynge, [les
 Als goddes þam helde alle haythenes;
 Bot lithe þe laste endyng; 452

435. *yo* marked for erasure before *rede*.
 438. *swe* marked for erasure after *has*.

ADDITIONAL.

(36)

And he pat calles hym gods son,
 hym falles to be stoned to dede;
 He says hys fadre made sone & mone,
 Bot we knawe wele all his kynrede;
 He says pat he sall sitt in trone, 425
 And for thi holy gif we pis rede:
 pat he sall on a crosse be done
 Or pat he passe out of pis stede; 428
 ffor if he regne þus sikirly,
 All sall leue vpon his lare;
 And beter is þat on man dye
 þen alle folke sulde þus mysfare."

(37)

In come sire nichodemus þan,
 pat was prince of all Iuwery
 And sayde: "I rede 3owe do pis man
 No more harme ne vilany; 436
 ffor sicke tokenes als he do kan
 And shewes till vs here opynly
 Was neuer sithen pis worlde began
 ffonden here be prophecie; 440
 If he be fals or faynte, [leaf 122]
 It sall be knawen full sone;
 His sawes, his tokenes quaynt
 Sall dye & be fordone. 444

(38)

When tokenes were shewed thurgh
 Vnto pharaho þe kyng, [moyses
 Two wycches, Iames & Membres,
 Did to moyses gret lettynge; [leese
 Disprufed his signes & made þaime
 All thurgh paire fals enchauntynge,
 Als gods þaime helde all hethenes;
 Bot harkenens now þe last endyng;

426. *holy*: *y* above line. *rede*: *jugemēt*
 has been erased before *rede*.
 450. *fals*: *s* above line.

GALBA.

for his dedes war suthfast
and paires bot sorcery;
his dedes sall euermore last,
and paires bud nedely dy. 456

(39)

¹ And parchance pis man may be sent
a prophet vs forto lere; [leaf 60]
i n[e] wat by wham pat moises ment
pat telles on pis manere: 460
'a prophet till oure lawes bese lent
and born omanges vs here;'
he said pai sall be schamely schent
pat him pis will noght here." 464
pe iews bifor pilate
sayd vnto nichodeme:
"his lare be pine algate,
and his pese might pe zeme." 468

(40)

[men,"
Nichodeme answerd and said "a-
and held up bath his hend,
"vnto his lare I tak me pen,
his pese in me might lend." 472
into pe hall pan come pare ten
pat for lazars war kend,
pai said: "we war vnclene, 3e ken,
hale thurgh his word wewend." 476
in come anoper and said:
"sir, blind born was I,
handes on mine eghen he layd,
pus sagh I sekerly." 480

(41)

Anoper said: "sirs, seke I lay
fourty zere al bot twa,

HARLEY.

ffor his dedes war sothfast
And paires bot sorcery;
His dedes sall euermore last,
And paires bot nedely dy. 456

(39)

And parchaunce pis man may be sent
A prophet vs forto lere;
I ne wate by whame pat moyses ment
pat telles on pis manere: 460
'A prophet tyll our lawes bese lent
And borne omanges vs here;'
He said pai sall be schamely schent
pat him pis will noght here." 464
pe Iewes byfor Pilate
Said vnto Nichodeme:
"His lare be pine allgate, 467
And his pese myght pe yheme."

(40)

Nichodeme answerd & said "amen,"
And held vp both his hend,
"vntyll his lare I tak me pen,
His pese in me myght lend." 472
Into pe hall pan come pare ten
pat for Lazars war kend,
pai said: "we war vnclene, yhe ken,
Hale thurgh his word we wend."
In come aneother & sayd: 477
"Sir, blynd borne was I,
¹ Handes on myne eghen he layd,
pus saw I sykerly." [leaf 208, bk.]

(41)

Aneother said: "syrs, seke I lay
ffourty yhere all bot twa,

*Various witnesses bore testimony to the divine power of Christ: ten lepers, 53
a blind man, and one bedridden for thirty-eight years.*

SION.

ffor his dedes ware suthefaste
And pairs ware sorcery ;
his dedes sall enermare last,
And pairs byhoued nedelyngs dye.

(39)

And perchaunce he may be sent
A prophete vs to lere ;
I ne wate by wham pat moyses ment,
He telles on pis manere : 460
'A prophete till yhoure laghe be sent
pat bes born omang yow here ;'
He says alle pase bes schamely schent
Of hym pat wille nocht lere." 464
pire Iewes byfore Pilate
Sayde vntille Nichodeme :
"his strenghe be pin allagate, 467
And his pees mote þe yheme."

(40)

And Nichodeme aswered "amen,"
And helde vppe bathe his hende,
"Vnto his strenghe I me byken,
his pees mote on me lende." 472
Byfor Pilate þan come þar ten
pat ware for lazars kende :
"We ware lazars," þai sayde, "we ken,
Hale thurgh his word we wende."
In come anothir and sayde : [1 leaf 20]
"loured, blynde born was I, 478
Handes on myn eghen he layde,
and sone saghe I þus sykerly."

(41)

Ane sayde : "Pilate, bedred I lay
ffourty yhere alle bot twa ;
453. *Sorcery* marked for erasure after
ware.
461. *be*: Horst. *be(s)*; *s* in *sent* corrected
from *l*; Horst. *lent*. 464. Horst. *here*.
469. Horst. *a(n)sweerd*.

ADDITIONAL.

ffor moyses dedes were sothfast
And paire bot sorcery ;
Moyse's signes gan last,
And paires gan falle & dye. 456

(39)

And so may be þis man is sent
Als prophete trewe vs alle to lere ;
I not be wham pat moyses ment,
Bot moyses sayde on pis manere :
'A prophete sall be to 3owe sent
pat sall be borne amonge 3owe here ;'
And sayd pat alle þos sall be shent
pat will no3t of his techynge lere.
þe Iuwes befor pilat
Sayde vnto Nychodeme :
"His trone be pin allgate,
And his pece mot þe 3heme." 468

(40)

And Nichodemus sayde "Amen,"
And perewith helde vp both his
hende,
"Vnto his trone I me bekenne,
I pray his pece myght with me
lende." 472
Before pilat pere come forth tene
patsumtyme were for lazares kende :
1 "We were Lazares, als 3he wele kenne,
And þus has ihesu vs amende." 476
In come anothire & sayde : [1 ff. 122, bk.]
"Lorde, blynde borne was I,
His handes on me he layde,
And I sawe sikirly." 480

(41)

Anothire saide : "bedrede I lay
ffourty 3here fully sawe two ;
454. *sorcery* : *r* is blotted.

478. MS. *bore blynde born*. Horst.
blynde-bore.

GALBA.

I asked mercy, and he gan say :
 'tyte tak pi bed and ga!' 484
 sone was I helid and went my way."
 pus come ay ma and ma,
 pai said: "sirs, no man nowmber may
 how many he has helid swa." 488
 all haly say pai pus :
 " a grete prophet es he,
 oure sauioere dere Ihesus,
 bliscet ay mot he be." 492

(42) [quad pilate,
 "3owre prestes, 3owre bisschoppes,"
 "pusgat why hele noght pai?"
 and pai answerd and said: "we ne
 bot pus wirkes he alway; [wate,
 ane lazar pat was ded now late 497
 and in his graue lang lay,
 he lifes ogain in ful gude state,
 pis es suth pat we say." 500
 hereof had pilat drede
 and said: "whi will 3e spill
 pe man pat helpis in nede
 all pat will call him till?" 504

(43)
 He cald nichodeme and pat quest
 pat he fand trew algate
 and said: "lordinges, how hald 3e
 best?
 pir folk falles in debate." 508
 and pai said: "sir, als haue we reste,
 what es to do we ne wate;
 pam forto pay er we noght prest,
 forto les his astate; 512
 we pray god pat he send
 right dome pam omang,
 on pam self moght it lend 515
 wha dose right and who wrang."

HARLEY.

I asked mercy, & he gan say :
 'Tyte tak pi bed and ga!' 484
 Sone was I heled & went my way."
 pus come ay ma and ma,
 pai said: "syr, no man nowmbre may
 How many he has heled swa." 488
 All halely say pai pus :
 "A gret prophet es he,
 Our sauyour dere Ihesus,
 Blyssed ay myght he be." 492

(42) [quad Pilate,
 "Yhour prestes, yhour bysschopes,"
 "pusgate whi hele noght pai?"
 And pai answerd & said: "we ne wate,
 Bot pus wirkes he allway; 496
 Ane Lazar pat was ded now late
 And in his graue lang lay,
 He lyfes ogayne in full gud state,
 pis es soth pat we say." 500
 Hereof had Pilate dred
 And said: "whi will yhe spyll
 pe man pat helpes in nede
 All pat will call him tyll?" 504

(43)
 He called Nichodeme & pat quest
 pat he fand trew allgate
 And said: "lordynges, how hald yhe
 best?
 pir folk falles in debate." 508
 And pai said: "syr, als haue we rest,
 what es to do we ne wate;
 pam forto pay er we noght prest,
 fforto less his astate; 512
 we pray god pat he send
 Ryght dome pam omang,
 On pam self mot it lend 515
 wha dose ryght & wha wrang."

*Nicodemus and the true quest were unable to give Pilate advice, but they
prayed God to send righteousness into the souls of the Jews.* 55

SION.

I asked mercy, and he gan say :
 'Tite ta pi bedde and ga !' 484
 þare was I heled and went my way."
 þus come ay ma and ma,
 pai sayde : "it ware ful mekel at say
 How many he had heled swa." 488
 Alle halely sayde pai þus :
 "A greete prophete es he,
 Our saueor Ihesus,
 Euer blissed mot he be." 492

(42)

"yhour prestes, yhoure bisschope,
 þusgate why heele pai nocht?"
 And aswerd : "sire, we wate,
 Bot pis werk Ihesu wrought; 496
 Ane lazare þat was deede nowe late
 And tille his beryng broght,
 He leues ogayne in ful gude state,
 Hereof wonder vs thoght." 500
 Hereof had pilate drede
 And sayde : "whi wille pai spille
 þe man þat helps in nede
 Alle þat calle to hym wille?" 504

(43)

He called Nichodeme and þe quest
 þat he fand trewe algate,
 He sayd : "lordyng, qwhat hald ye
 best?
 þise folk falles in debate." 508
 And pai of answeere ware ful prest
 And sayd : "syre, we ne wate ;
¹Tille paire counsayle, als haue we rest,
 We wille assent nanega ; [¹ leaf 20, bk.]
 We pray god þat he sende
 Ryghtwis dome þaime omange,
 On paire saules mot it lende 515
 Whethir pai do right or wrange."

495. Horst. *þai a(n)sweerd ; we (ne).*

507. Horst. *qwat.* 512. Horst. *ga(te).*

ADDITIONAL.

I asked mercy, & he gan say :
 'Anon take vp pi bedde & go !' 484
 þus was I helde & went my way."
 And on pis wyse come mo & mo,
 pai saide : "it were to mych at say
 Howe mony pat ihesu helid so."
 All holy sayde pai þus : 489
 "A gret prophet is he,
 Oure sauoure ihesus,
 Euere blessed mot he be." 492

(42)

"To þoure prestes," quod pilate,
 "þes wordes whi shewe þhe nozt?"
 And pai answerde : "sir, we ne wate,
 Bot all thus ihesu has wrought ;
 A lazare þat was ded nowe late 497
 And forth vnto his beryng broght,
 He liffes agayne in full gud state,
 And þereof gret wondre vs thoght."
 Pilat hereof hade drede 501
 And saide : "whi will þhe spille
 þat man þat helps at nede
 Alle þat calles hym vntille?" 504

(43)

He called Nychodeme & þe quest
 þat he before fonde trewe algate
 And saide ; "lordynges, what hald
 þhe best?
 Alle þes folke are in gret bate." 508
 And pai of answeere were full preste
 And sayde ilk one ; "sire, we ne
 wate ;
 To paire consayle, so haue we rest,
¹We will nozt sent fordrede ne hate ;
 We pray god þat he sende [¹ leaf 123]
 Rightwis dome þaime amange,
 On paire sawes mot it lende 515
 Whethire pai do ryght or wrange."

GALBA.

(44)

At pasch of Iews þe custom was
ane of preson to slake,
withowten dome to lat him pas
for pat high fest sake. 520
a prison pai had hight barabas
pat many murthers gan make;
wheper him or ihesu, pilat ass,
pai will fro presoun take, 524
pai cried fast: "baraban!"
and pilat askes pam all:
"what sall Ihesus do pan?"
pai say: "cros him pou sall; 528

(45)

Bot pou do so, it es wele sene
pou es noght Cesares frende;
who makes pam kyng, withowten
ogains cesar pai wende." [wene
and pilat said pan in a tene: 533
"3e folk ful of þe fende,
till 3owre belders ay haue 3e bene
schrewes and ill at þe ende." 536
for wroth pai wex nere wode
and said: "why says pou so?
who did vs euer 3it gude, 539
[þ]at we ne did pam slike two?"

(46)

"Fro egipt," said he, "war 3e led
with moyses þe trew prophete,
fro pharao thurgh þe se 3e fled
and filed noght 3owre fete; 544
in wildernes, when god 3ow fed
with angell mete ful swete,
owles to 3owre fode pat neuer war
bred
and rayn fro heuyn he lete; 548

HARLEY.

(44)

At Pasch of Iewes þe custom was
Ane of preson to slake,
withouten dome to latt him pas
ffor pat hegh fest sake. 520
A pryson pai had hight Barabas
pat murthers gan make;
Whether him or Ihesu, pilate ass,
pai will fro presone take, 524
pai cryed fast: "Baraban!"
And Pilate askes pam all:
"What sall Ihesus do pan?"
pai say: "cross him pou sall; 528

(45)

Bot pou do so, it es wele sene
pou ert noght Cesares frende;
who makes pam kyng, withouten wene
Ogayns Cesare pai wende." 532
And Pilate said pan in a tene:
"yhe folk full of þe fende,
Tyll yhour belders ay haue yhe bene
Schrewes & ill ay at þe ende." 536
ffor wroth pai wex nere wode 537
And said: "whi says pou so?
who did vs euer yhit gud, 539
pat we ne dyd pam slyke two?"

(46)

"ffro Egypp," said he, "yhe war led
with moyses þe trew prophete,
ffro Pharao thurgh þe cee yhe fled
And fyled noght yhour fette; 544
In wildernes, when god yhow fed
With aungell mete full swete,
ffowles to yhour fode pat neuer war
bred
And rayne fro heuen he lete; 548

SION.

(44)

pire Iewes at Paches euer wont was
 Anne oute of prisoun take [pas
 And withouten dome quyte late hym
 ffor paire grette feste sake. 520
 Ane was prisound hight Barabas
 ffor murthers pat he gun make;
 Whethir hym or Ihesu, Pilate asked
 pai sall of prisoun take, [has,
 And pai sayd all: "Baraban!" 525
 And Pilate asked payme alle:
 "Of Ihesu what sal be pan?"
 pai sayde: "croysse hym pou salle;

(45)

And botte pou do, it es wele sene
 pou ert noght Cesar frende;
 ffor whaso makes payme kynge, we
 Ogayne Cesar pai wende." [wene,
 And Pilate saide right in a tene: 533
 "Yhe folke fulle of pe fende,
 Tille yhoure ay haue ye bene [ende."
 Grotchant and ay schrewes at pe
 ffore wrethe pai wex nere wode 537
 And sayde: "why say pou swa?
 Wha dide vs euer any gode, 539
 Botte we did paim swilke twa?"

(46)

He sayde: "fra egipte when ware
 Thurgh Moyses pe prophete, [ledde
 Euen thurgh pe se euen yhe fledde
 And wette noghte anes youre fette;
¹ In pe wildernes god yhow fedde 545
 With aungel meete fulle swete,
 flogheles til yhoure fode pat neuer
 was bredde, [leaf 21]
 Rayne fra pe heuen he lete; 548

ADDITIONAL.

(44)

pe Iuwes were wont euere at pe pace
 A man out of paire prisone take,
 Withoutyn dome to lat hym passe
 And gif hym lyfe for pat fest sake.
 On was in prison hight Barabas 521
 ffor manslaghter pat he did make;
 Pilat pe Iuwes asked in pat place
 whethire ihesu or hym pai wolde lat
 And pai saide: "Baraban!" [skape,
 And pilat asked paim alle:
 "What sall ihesu do pan?"
 pai saide: "on crosse he salle; 528

(45)

And bot he be pat it be sene,
 We say pou art nozt Cesare frende;
 ffor whoso makis hym kynge, I wene,
 Agaynes Cesare lordschippe pai
 wende." 532
 And pilat saide right pan for tene:
 "3he fals felons full of pe fende,
 To 3oure helpers euere haue 3he bene
 Grucchande & shrewes at ilk ane
 pe Iuwes 3en wex alle woude [ende."
 And saide: "whi says pou so?
 who did vs euere 3hit gude,
 Bot we did hym siche two?" 540

(46)

"When pat god 3owe fro egipte ledde
 Thurgh moyses pat was his prophete,
 ffor pharaho thurgh pe see 3he fledde
 pat on of 3owe wett nozt 3owre fete;
 In pe wildrenes he 3owe fedde 545
 with angeles foude gostly & swete,
 ffloure to 3oure foude pat neuer was
 bredde [lete;
 And rayne fro heuene pat lorde 3owe

GALBA.

out of þe stane he sent
fress water weterly ;
3e brac his cumandment
and lifed on maumetry ; 552

(47)

¹ Bot pat moyses gan for 3ow pray,
god had fordone 3ow pare ; [1 lf. 60, bk.]
and here pis man pat ilka day
heles 3ow seke and sare, 556
for I deme noght vnto 3owre pay
bot wald þe gyltles spare ;
I am noght Cesars frende, 3e say,
pis es vnrightwis fare." 560
pai sai : "we haue no king
bot þe Emperoure of rome ;
to trow on pis tratilling
pat war no rightwis dome. 564

(48)

We find how thre kinges her biforn
fro perse to bedlem soght,
pai asked whare þe king of iews was
born
and till him ofrandes broght ; 568
bot when herod wist on þe morn
on what wise pai had wroght,
pat he and pai both suld be lorn,
pis was in herodes thoght ; 572
for he knew noght him pis,
al childer bad he sla
pat of twa 3ere oght mys,
and 3it he scapid him fra." 576

(49)

Pilat hereof had grete pete
and bad all men be still :
"withowten caus þa kinges thre
soght noght so fer him till." 580

HARLEY.

Out of þe stane he sent
ffressch water wyterly ;
yhe brak his comament
& lyfed on mawmetry ; 552

(47)

Bot pat Moyses gan for yhow pray,
God had fordone yhow pare ;
And here pis man pat ilka day
heles yhow seke and sare, 556
ffor I deme noght vnto yhour pay
Bot wald þe gyltles spare ;
I am noght Cesars frend, yhe say,
pis es vnryghtwyse fare." 560
pai say : "we haue no kyng
Bot þe Emperoure of Rome ;
To trow on pis tratylling
pat war no ryghtwys dome. 564

(48)

We fynd how thre kynges here biforne
ffro Perse to bethleem soght,
pai asked whare þe kyng of Iewes was
borne
And tyll him offrandes broght ; 568
Bot when Herod wist on þe morne
On what wise pai had wroght,
pat he & pai both suld be lorne,
pis was in herodes thoght ; 572
ffor he knew noght him pis,
All childer bad he sla
¹ pat of twa yhere oght mys, [leaf 209]
And yhit he skaped him fra." 576

(49)

Pilate hereof had gret Pete
And bad all men be styll :
"withouten cause þa kynges thre
Soght noght so fer him tyll." 580

¹ þ very large and ornamental.

SION.

Oute of þe stane he sent
yhow water witerly ;
And yhe brak hys comandement
And lyfed on mawmetry ; 552

(47)

Bot moyses gun for yhow pray,
he had elles fordene yhow pare ;
And here es a man pat ilk day 555
heles yhoure seke and yhoure sare,
ffor I deme hym noght tille yhoure
Bot wald þe giltles spare ; [paye
I am noght cesar frend, yhe say,
pis es vnryghtwise fare." 560
þai sayd : " we haf na kyng
Bot emperoure of rome ;
To hald hym for hys Iangelyng
ware na ryghtwyse dome. 564

(48)

Bot for thre kynges of peers byforn
ffra peers tille bethelem soght,
Sayde : ' kyng of Iewes whare es he
born ?'
And til hym offrandes broght ; 568
When herod wiste sone on þe morn
What wyrshipe þai hym wroght,
Omang othyr he suld haf bene lorn,
pis was in herodes thoght ; 572
ffor he neuer rome suld welde,
Bethelem barnes gert he slaa,
Alle withein twa yhere elde,
Bot he eschapyd hym fra." 576

(49)

when pilate hard, he had pite
And gert alle men be stille,^[1 ff. 21, bk.]
¹ He sayde : " whethir þis pat Ihesu be
þat Horode pursued with ille ?" 580

555. Horst. *ilk(a)*. 558. þe: e above.
568. Horst. *till*. 570. Horst. *wyrshipe*.

ADDITIONAL.

Oute of þe stone he sent [leaf 123, bk.]
þhowe watre wondrely ;
þhe brake his comaundement
And leuyd in maumetry ; 552

(47)

Bot at moyses gan for þowe pray,
God had dredles fordene þowe pare ;
And nowe þis man pat ilka day
Helis þowe alle bothe seke & sare,
ffor I hym deme noȝt to þowre pay
Bot wolde hym pat is gilleles spare ;
I am noȝt Cesar frende, þhe say,
And þis me thynke a wondre fare."
þai saide : " We haue no kyng 561
Bot þe Emperour of Rome ;
Holde hym for his saynge
Kynge RightWise in dome. 564

(48)

Bot thre kynges here beforen
ffro colayne vnto bethelem soght
And sayde þe kyng of Iuwes was
borne [broght ;
And gret offrynge to hym þai
When herode wist sone on þe morne
what wyrship þat þe kynges hym
wroght, 570
Amonges outhire he sulde be lorne,
And þus cast herode in his thoght ;
ffor ihesu sulde noȝt Bethelem welde,
Alle childre gart he sloo
Within two þhere of Elde,
And ȝit he skappid þaime fro." 576

(49)

When pilat herde, he hade pyte
And bad ilke man he sulde be stille,
and askid gif þis ihesu be 579
pat herode hade so soght with ille.

553. MS. *at* for *pat*.

60 *Then he called for water and washed his hands in token of his
innocence.*

GALBA.

water wighty askes he
and wesse his hend by skill :
" I am giltles, als 3e sall se,
pis rightwis blode to spill." 584
pan cried 3e Iews all :
" pareof haue pou no dout,
his blode on vs might fall,
put vs in and 3e out." 588

(50)

þan gert pilat vnto bar bring
knyghtes ful grete plente,
he sais : " his folk vnproues him king,
and kingdom claymes he ; 592
parfore with scowrges 3e sall him
ding,
pus byd I pat it be,
seþen on a cros 3e sall him hing
high þat 3e men may se ; 596
a thef on aiper syde
3o do at my bidding,
als king of mekill pride
in middes 3e sall him hing." 600

(51)

þase knyghtes kene laid hand him on
and led whare he suld dy,
his clathes of him pai don,
a white towayle in hy, 604
a purpure mantell pareopon
and hid his eghen hastily ;
pare pai defouled him als a fon
and king of iews gan cry ; 608

HARLEY.

water wightly askes he
And wessch his hend by skyll :
" I am gyltles, als yhe sall se,
pis ryghtwys blode to spyll." 584
pan cryed 3e Iewes all :
" pareof haue pou no dout,
pis blode on vs myght fall,
Put vs in & 3e out." 588

(50)

þan gert Pilate vnto bar bryng
Knyghtes full gret plente,
He says : " his folk vnproueshimkyng,
And kyngdom claymes he ; 592
parfore with skourges yhe sall him
dyng,
pus byd I pat it be,
Sythen on a cross yhe sall him hyng
Hegh þat 3e men may se ; 596
A thef on ayther syde
yhe do at my bydding,
Als kyng of mykell pryde. 599
In myddes yhe sall him hyng."

(51)

þase knyghtes kene layd hand him on
And led whare he suld dy,
His clothes pai dof, on him pai don
A whyte towayle in hy, 604
A purpure mantyll pareopon
And hyd his eghen hastily ;
pare pai defouled him als a fon
And kyng of Iewes gan cry ; 608

603. pai erased before of ; on erased
before don.

SION.

pai sayd : "ya." Water pan asked he
And wesse his hende by pat skille,
He sayd : " I am giltles, ye se,
pis rightwis man to spille." 584
pan cryed pire Iewes alle :
" pareof haue pou na doute,
pe gilte mote on vs falle,
Putte vs In and pe oute." 588

(50)

pan gart Pilate til bar brynge
Kynghtes ful grette plente, [kynge,
He says : " his folke vnproues hym
ffor kyngdome claymes he ; 592
parefore with scourges yhe him
dyngge,
pus wille pe laghe it be,
Sithen on croys yhe sal hym hyngge
Heghe pat alle men may see ; 596
A thefe on ayther syde
yhe hyngge hym at my bedyngge,
Als kynge of mykel pride
Imyddes heghe sal he hyngge." 600

(51)

pe kynghtes pan his clathes of hente
And band hym tille a piler faste,
And with scharpe scourges aboute
hym went [braste ;
And dange hym alto pe hyde
A corked mantil pai hym pan lent
And aboute hym lapped it at pe
laste ;
Bott when it cleuede to pai it of rent,
pusgate to pyne hym was paire
caste. 608

583. Horst. *giltles*.

602. Horst. *bad*.

603. *scharpe* : above.

603. *fast* marked for erasure before *went*.

ADDITIONAL.

pai saide : "3hae." pen watre asked he
To wasche his handes by pis skille,
And saide : " giltles I am, 3he se,
pis ryghtwise man pus forto spille."
pen saide pes Iuwes alle : [leaf 124.]
" pereof haue pou no dowte,
pe gilte on vs mot falle,
Put vs in & pe oute." 588

(50)

pen gart pilat to barre brynge
Armed knyghtes gret plente,
And sayde : " pes folke disprufes
him kynge,
And 3it pis kyngedome claymes he ;
With skourges first 3e sall hym
pus pe law3 will pat it be, [swyngge,
And pen on crosse 3e sall hym hyngge
So heez pat alle men may hym se ;
A thefe on aythir syde 597
3he hange at my biddyngge,
As kynge of mykill pride
Betwix paim sall he hyngge." 600

(51)

pes knyghtes on ihesu layde paire
handes [dye ;
And hym pai led whare he sulde
paibonde hym pare with bittere bandes
And bobbed hym dispitusely ; 604
A purpull mantill pat pai fonde
Vpon ihesu pai cast in hye ;
Hym to wemme pai walde no3t wonde,
Bot gaue hym buffetes full felly ;

581. *water* : *was* before *watre* erased.

585. This line written in lower margin of leaf 123, and repeated at top of following page ; but first three words of second line almost faded out.

604. MS. possibly *bebbed*.

GALBA.

a crown of thorn ful sare
to threst pai haue bygun
on his heuid, till þe hare
was all of blude biron; 612

(52)

On rode pai raised him þan gude
a thef on ayther syde; [spede,
aysell and gall raised on a rede
within a spounge pai hide, 616
vntill his mowth at drink pai bede,
and ihesus sayd þat tyde:
“fader, forgif þir men paire dede
of þis bale þat I byde.” 620
þe Iews þan þat þare stode
said: “god sun if þou be,
cum doun now fro þat rode,
and we sall trow in þe.” 624

(53)

A blind knight, so thoght þam best,
a spere pai gaf gude spede;
to ihesu side pai gan it threst,
and blude and water out ȝede. 628
pilat, for folk bi est and west
suld haue mynde of þat dede,
a bill obouen his heuid he fest
þat ilka man myght rede, 632
latin, Ebrew and gru;
his titill was þusgate:
“þis ilk man es Ihesu,
king of iews,” þus he wrate. 636

(54)

On his left side hanged Iestas
and said to him bi name:
“if þou be god, hethin lat vs pas,
saue þe and vs fro schame!” 640

HARLEY.

A crowne of thorne full sare
To threst pai haue bygon
On his heued, tyll þe hare
was all of blode byron; 612

(52)

On rode pai rayssed him þangud spede,
A thefe on ayther syde;
Aysell & gall rayssed on a rede
within a spownge pai hyde, 616
vntyll his mowthe at drynk pai bede,
And Ihesus said þat tyde:
“ffader, forgyf þir men pair dede
Of þis bale þat I byde.” 620
þe Iewes þan þat þare stode
said: “god son if þou be,
Come doune now fro þat rode,
And we sall trow in þe.” 624

(53)

A blynd knyght, so thoght þam best,
A spere pai gaf gud spede;
To Ihesu syde þai gan it threst,
And blode and water out yhede.
Pilate, for folk by est & west 629
Suld haue mynde of þat dede,
A byll obouen his heued he fest
þat ilka man myht rede, 632
Latyn, Ebrew and grew;
His tytell was þusgate:
“þis ilk man es Ihesu,
kyng of Iewes,” þus he wrate. 636

(54)

On his left syde hang Iesmas
And said to him bi name:
“If þou be god, hethen lat vs pas,
Saue þe & vs fro schame!” 640

Longius thrust a spear into Christ's side and had his sight restored by the blood, and one of the thieves, Jemas, railed at the dying Christ. 63

SION.

Sone ogayne *pai hym* cledde,
And a croun of thornes thrested
on his heuede;
And forthe *pan pai hym* ledde 611
Whare he sulde be demed to deede;

(52)

To raise hym on rode *pai gun* ^{[sped} *paime*
Andhyngede a thefe on ayther syde;
¹ Aysel and galle raysed on a rede
withIn a spounge *pai gun* hyde
And tille his mouthe *pat drynk gun*
And Ihesu sayde *pat tyde*: [bede,
"ffader, forgyf *pam* pis mysdede
pat I of *pam* habide." 620
pe Iewes pat pare stode ^[1 leaf 22.]
Sayde: "goddessone if *pou* be,
Come now down fra *pe* rode,
And we sall trow on *pe*." 624

(53)

pai gert longys a spere take,
A blynd knyght of *pat* route;
And euen tille his hert he strake, 627
And water and blode *pan* comeoute.
Pilate, of dome wittenes to make,
A titel gert write to doute
pat euen obouen his heued stake,
pat alle myght rede aboute, 632
Latyn, Gru and Ebru;
his titel was pusgate:
"he *pis*, *pis* ilk es Ihesu,
kyng of Iewes," *pus* he wrate. 636

(54)

On goddess left hand hynges Iemas
pat sayd to Ihesu by name:
"If *pou* be goddessone, lat vs pas,
saue *pe* and vs fra schame!" 640

613. MS. *pai hym pai gun*, with *hym* marked for erasure.

ADDITIONAL.

A corone of thorne full sore
pai cast vpon his heued,
pat felle & flesshe and hore
Was all with blode beweued; 612

(52)

On rode *pai* raysed hym, as we rede,
A theue *pai* honge on aythire side;
Aysell & galle vpon a rede
Within a sponge *pai* gan it hyde,
Put to his mouthe, drynke *pai* him
bede, 617
And *pen* sayde Ihesu *pus pat* tyde:
"ffadre, forgyfe *paim* pis myssedede
pat *pai* to me do in paire pride."
pe Iuwes pere *pai* stode 621
Sayde: "gods son if *pou* be,
'Come done nowe of *pis* rode,
And we sall trowe on *pe*." 624

(53)

To longeus on betoke a spere, [lf. 124, bk.]
A blynde knyght was in *pat* rowte;
To Ihesu herte he gon it bere, 627
And watre & blode anon went oute
And sprent on longeus eghen *pere*,
And sone he sawe withouten doute.
Pilat a title withouten fere 631
Gart write *pat* men myght aboute,
Latyn, grewe and ebrewe,
Abouen gods hede he wrot:
"Of nazaret *pis* is Ihesu
'And kynge of Iuwes I wot." 636

(54)

On gods left hande honge Iemas,
To Ihesu *pus* he saide be name:
"If *pou* be gods son, lat vs passe,
And also shilde piselue fro shame!"

GALBA.

and on his right hand hanged dismas,
his fere fast gan he blame :
" als pou haues serued so pou has,
and I may say pe same ; 644
ouer litill god pou dredes,
we haue pis for oure gilt,
and he for his gude dedes
full wrangwisly es spilt." 648

(55)

Vnto Ihesu pan gan he pray : [leaf 61]
" als pow es high Iustise,
when pou cumes in pi regne for ay,
mend me with pi mercyse." 652
and Ihesus sone to him gan say
ane answer on pis wise :
" I hete pe forto be pis day
with me in paradyse." 656
at vnderon was pis done,
omang pam wex it mirk,
pe son wex dim ful sone,
pe vail rafe in pe kirk. 660

(56)

In pis ilk stori als we rede,
who will it vnderstand,
ane angell was sene do pat dede
with a swerd bright brinand, 664
he said : " I cum, whosom tase hede,
als witnes and warand
of Ihesu ded pat 3e se blede,
nayled thurgh fote and hand." 668
Ihesus said : " in pi hend,
my fader of mightes maste,
my saul now sall I send."
with pis he gaf pe gaste. 672

HARLEY.

And on hisryghthandhynged Dismas,
His fere fast gan he blame :
" Als pou has serued so pou has,
And I may say pe same ; 644
Ouer lytell god pou dredes,
we haue pis for our gylt,
And he for his gud dedes
fful wrangwisly es spylt." 648

(55)

Vnto Ihesu gan he pray :
" Als pou es heghe Iustyse,
when pou comes in pi regne for ay,
Mend me with pi mercyse." 652
And Ihesus sone to him gan say
And answer on pis wyse :
" I hete pe forto be pis day
With me in paradyse." 656
At vnderon was pis done,
Omang pam wex it myrk,
pe son wex dyme full sone,
pe vaile rafe in pe kyrk. 660

(56)

In pis ilk story als we rede,
who will it vnderstand,
Ane aungell was sene do pat dede
with a swerd bryght bryrand, 664
He said : " I come, whasom takes hede,
Als witnes and warand
Of Ihesu dede pat yhe se blede,
Nayled thurgh fote & hand." 668
Ihesus said : " in pi hend,
My fader of myghtes mast,
My saule now sall I send." [leaf 209, bk.]
with pis he gaf pe gaste. 672

SION.

Opon his ryght hand hynges dismas,
pat fast his felaghe gun blame :-
" Als pou has serued als pou has,
And I may say þe same ; 644
ffulle litel god pou dredes,
We suffir for oure gilte, [leaf 22, bk.]
And he for his gode dedes
fful wrangwisly es spilte." 648

(55)

And Dismas gun to Ihesu pray :
" Als pou ert heghe Iustys,
In pi regne when pou comes for ay,
Thyngke on me, kynge rightwys."
Ihesu agayne tille hym gun say 653
And answerde on pis wise :
" Sothefastly pou sal be to-day
With me In Paradise." 656
At vndren pis was done,
þe son nyght wex myrke,
Quyte insonder alsone
þe vayle raue in þe kirke. 660

(56)

And in þe stori als we rede,
Wha wille it vndirstande,
Anne aungel was sene done þat dede
With a swerd brynnande, 664
And sayde þere wordes ar he yhede :
" Here als wittnes I stande
Of Ihesu deede þat I see blede
And nayled thurght foteand hande."
Ihesu sayd : " in pi hende, 669
ffadir of myght maste,
My saule to þe mote be bygend."
With þat he gaf þe gaste. 672

666. Horst, stand.

H. H.

ADDITIONAL.

¹And on his right hande hange Dismas,
And fast his felaw₃ gon he blame :
" As pou erte worthy so pou has,
And I also may say þe same ; 644
ffull litill god pou dredes,
ffull falsely was he spilte,
He dyes for his gud dedes,
And we dye for oure gilte." 648

(55)

Dismas gon to ihesu pray :
" As pou arte kynge & hye iustice,
In pi blisse when pou comest for ay,
On me haue mynde, pou kynge
ryghtwise." 652
Ihesu agayne to hym gon say
And mekely answerde on pis wise :
" þou sall surely be pis ilke day
In ioyfull place in paradise." 656
At vndre pis was done,
þe day as nyght wex darke,
Siche erthe-dynne was þere sene,
þat it brake house & kirke. 660

(56)

And in pis story as we rede,
þere befelle a wondre thyng,
An aungelle come vnto pis dede [fr. 125]
And in his hande a swerde bren-
And ihesu saide in his manhede [ynge ;
Vnto his fadre, heuene kynge :
" ffadre þat all wrought in godhede,
Here nowe at pis ilke endynge 668
Into pi handes I betече,
þou fadre of myghtes most,
Mi saule." & with þat speche
Anon he zelde þe gost. 672

¹ On the right-hand margin of this page, the words "Francis Gris Francis" are scribbled in a much later hand.

GALBA.

(57)

Centurio said, when he suld dy,
vnto pe iews ful right :
"pis ilk was god sun sekerly,
pat pus to ded es dight." 676
and many oper pat stode him by
and saw pis selkuth sight [mercy
knocked on paire brestes & cried
and mendid pamat paire might. 680
of pis wonderful dede
when sir pilate herd say,
for dole and als for drede
he ette no mete pat day. 684

(58)

pan pilat sembled pe Iewes all
and said : "what es 3owre rede?
swilk ferlis wist we neuer bifall
als fell in Ihesu ded." 688
pai said : "pir clerkes pe clippes it call
pat made pe sun so rede."
he asked : "what made pe stanes so
small
pat none might stir of pe stede? 692
also, what raf pe vayl
pat in 3owre temple hang?
vs all to wrotherhail
I dout we haue done wrang." 696

(59)

Centurio come furth by pan
and oper pan with him ware ;
till all pe iews pus pai bigan
to tell pis ferly fare : 700
"of wreghing of pis rightwisman
3e may 3ow drede ful sare ;
pe sun at his ded wex all wan
wele thre mile way or mare, 704

HARLEY.

(57)

Centurio said, when he suld dy,
vnto pe Iewes full ryght :
"pis ilk was god son sykerly,
pat pus to ded es dyght." 676
And many other pat stode him by
And saw pis selcouth syght
Knocked on pair brestes & cryed mercy
And mended pam at pair myght.
Of pis wonderfull dede 681
when sir Pilate herd say,
ffor dole and als for dred
He ette no mete pat day. 684

(58)

pan Pilate sembled pe Iewes all
And said : "what es yhour rede?
Swilk ferlies wist we neuer bifall
Als fell in Ihesu ded." [call
pai said : "sir, clerkes pe clyppes it
pat made pe son so red."
He asked : "what made pe stanes so
small
pat none myght styr of pe stede ?
Allso, what raue pe vayle 693
pat in yhour temple hang?
vs all to wrotherhail
I dout we haue done wrang." 696

(59)

Centurio come forth bi pan
And other pat with him ware ;
Till all pe Iewes pus pai bigan
To tell pis ferly fare : 700
"Of wreghyng of pis ryghtwisman
yhe may yhow dred full sare ;
pe sonne at his ded wex all wan
wele thre myle way or mare, 704

SION.

(57)

Centurio sayde, when he sulde dye
And þe sone wex myrke als nyght :
"He þis was goddes sone sykirly,
þat þus to dede was dyghte." 676
And many other þat stode hym by,
þat sawe þat selly sighte, [mercy
Knocked on paire brestes and cryede
¹And amended þaime at paire myghte.
Of þis wondirfulle dede [1 leaf 23]
When sir Pilate hard say,
ffor sorowe and for drede
He eete na mete þat day. 684

(58)

Pilate yhede til þire Iewes alle
And sayd : "what es yhoure rede ?
Swilke selcouthes wist we neuer by-
Als now at Ihesu dede." [falle
þai sayde : "þire clerkes þe clippes calle
þat þe sone made dym and rede."
Quod Pilate : "what brak youre stanes
swa smalle
þat nane myght stire of stede ? 692
What raue intw yhoure wayle
þat in yhoure temple hange ?
Vs alle till illerhayle
I doute we haf done wrange." 696

(59)

Centurio come forthe by þan
And alle þat with hym ware ;
Tille alle þire Iewes þai bygan
To telle of þis wondir fare : 700
"Of coupyng of þis rightwisman
yhe may yhow drede fulle sare ;
þe sone at his dede wex dym and wan
Wele thre myle way and mare, 704

693. Horst. *intw(a)*.

ADDITIONAL.

(57)

Centurio saide, whan he sulde dye
And sawe þe son wex darke as
nyght :
"þis man was gods son sikirly, 676
þat on þis wise to dede is dight."
And mony outhire þat stude hym bye
Of Iuwes þat sawe þat sely syght
ffell don to grounde & ast mercy
And mened crist all þat þai myght.
Of þis wondrefull dede 681
When pilat herde þus say
ffor sorowe & for grete drede
He ete no mete þat day. 684

(58)

Pilat zede to þe Iuwes alle [rede ?
And saide : "sires, what is þoure
Siche maruayles wiste we neuere falle
As dos nowe here for ihesu dede."
þai saide : "pes clerkes þe clippes it
calle 689
þat makes þe son so bloody rede."
"Whi cleue pes stones þus of þis walle?
þere may no stone stande in his
All shakes bothe hee3 & lowe [stede,
þat in þe temple honge ;
It is vengauce I trowe,
I drede I haue done wronge." 696

(59)

Centurio þare come forthe þan [were ;
And alle þe folke þat with hym
Till alle þe Iuwes þus he byganne
To telle þe sight þat he sawe þere :
"¹ffor sleynge of þis ryghtwise man
I leue þhe shalle forthynke it sore ;
þe sonne at his dede wex alle wanne
And lasted a myle way so & more,

[1 leaf 125, bk.]

68. *The sun grew dark, the stones broke in sunder, and the earth quaked with a noise like the voice of man. Joseph begged Pilate for Christ's body.*

GALBA.

pe stanes in sunder brack,
 pe erth trembild and quaked,
 with noyse als man it spac,
 slike mane for him it maked; 708

(60)

Ded men er risen out of paire graue
 right in oure aller sight;
 parfore we trow and hope we haue
 he was god son ful right." 712
 als pai all pus togeder straue,
 to pilat come a knyght,
 and ihesu cors fast gan he craue
 pat pus to ded was dight; 716
 Pilat granted pat bone
 till ioseph of aramathy;
 and he fra cros ful sone
 toke done pat blisced body. 720

(61)

He wand pat cors with gude entent
 in sendell new and clene
 and layd it in his monument
 where nane byfore had bene. 724
 þan said pe iews with ane assent:
 "als ill we sall him tene."
 men forto seke him haue pai sent,
 and he dar noght be sene. 728
 pat quest pat gan him deme
 trew in sposage born,
 and rightwis nichodeme,
 to sla all haue pai sworn; 732

(62)

And forto sla all haue pai thocht
 pat helid of ihesu ware;
 pai bad sone pat men spare þam noght,
 so war pai greued sare. 736

HARLEY.

pe stanes in sonder brak,
 pe erth trembled & quaked,
 with noys als man it spak,
 Slyke mane for him it maked; 708

(60)

Ded men er rysen out of pair graue
 Ryght in our aller syght;
 parfore we trow & hope we haue
 He was god son full ryght." 712
 Als pai all pus togyder straue,
 To Pilate come a knyght,
 And Ihesu cors fast gan he craue
 pat pus to ded was dyght; 716
 Pilate graunted pat bone
 Till Ioseph of Aramathi;
 And he fra pe cross full sone
 Toke doune pat blyssed body. 720

(61)

He wand pat cors with gud entent
 In sendell new & clene
 And layd it in his monument
 where nane bifore had bene. 724
 þan said pe Iewes with ane assent:
 "Als ill we sall him tene."
 Men forto seke him haue pai sent,
 And he dar noght be sene. 728
 pat quest pat gan him deme
 Trew in sposage borne,
 And ryghtwise Nichodeme,
 To sla all haue pai sworne; 732

(62)

And forto sla all haue pai thocht
 pat heled of Ihesu ware;
 pai bad sone pat men spare þam noght,
 So war pai greued sare. 736

SION.

þe stannes in sundir brake,
þe erthe tremelde and qwakede
And made noys als man it spake,
Swilke mane of hym it makede ;

(60)

Deede men er rysen oute of graue
Here in oure aller sight ; [haue
Wharefore we trowe and hoope we
He was goddes son full righte."
¹And als þai pus togyðer straue, 713
Tille Pilate come a knyghte,
And ihesu body gun he craue
pat pus tille deede was dight ; 716
And Pilate graunted þat bone
Tille Ioseph of Aramathi ; [lf. 23, bk.]
And he fra croyce alson
Tuke doun þat blyssed body. 720

(61)

Sythen he wand hym withe gode en-
In sendel newe and clene [ten
And layd hym in his newe moniment
pare nane byfore had bene. 724
þe Iewes sayde þan withe alle assente :
" Als ille we sall hym tene."
And hym to seke men had þai sent,
Bot he durst noght be sene. 728
þe quest pat gun hym deme
Trewe in sposage born,
And ryghtwyse Nichodeme,
at slaa alle had þai sworn ; 732

(62)

And slaa alle þas had þai thoght
pat heled thurgh ihesu ware ;
þai hidde þam pat þai fand þam noght,
þareat þaime tened sare. 736

713. This line is repeated at top of next
page (lf. 23 bk.), with *gydir* instead of *gyder*.
714. *kyng* marked for erasure before
knyghte. 721. Horst. *enten*(t).

ADDITIONAL.

3our walles asondre cleued,
þe erthe trembled & quaked,
Many one salle be greuyd
ffor þis fare pat is maked ; 708

(60)

Ded men are rysen oute of paire graue
ffull openly here in 3our sight ;
Wharefore we hope & trouthe we haue
Certys þat he was gods son right."
And as þai pus togidre straue, 713
Vnto pilat pere come a knyght,
And ihesu body gan he craue
pat pus be dome to dethe was dight ;
Pilat graunt hym his bone, 717
Ioseph of aramathy ;
And fro crosse did sone
Take of pat blissed body. 720

(61)

[tent
Sithen he hym wonde with gude en-
In clothes pat were fayre & clene
And layde hym in a monument
þere neuere man before hade bene.
þe Iuwes 3ede by one assent 725
pat in paire folyes were full kene ;
A newe bargayne 3it haue þai ment
pat sulde turne þaim to trye & tene.
þe quest pat ihesu gan deme
As man in wedloke borne, 730
And also Nichodeme,
þaire ded þe Iuwes haue sworne ;

(62)

And forto sle þaim alle þai thought
pat thurgh ihesu heled wore ;
Bot þai were hidde, þai fonde þaim
noght, [sore.
þefore þe Iuwes forthought full
733. þai above *bydene* which has been
erased.

GALBA.

Sone when þai war togeder broght,
þe maysters of paire lare,
to þe temple nichodem þam soght,
to speke he wald noght spare, 740
he said: "ʒe wers þan wode,
how dar ʒe negh þis stede
and ʒowre handes ful of blode
of rightwis ihesus ded?" 744

(63)

¹ þe iews þan answerd al in fere:
"þou outcast of all men, [11. 61, bk.]
how dar þou negh þis tempill nere,
his frend se we þe ken? 748
sen þat þou held his dedis so dere,
his pese we þe biken,
and his lare light opon þe here."
he answerd and said: "amen!"
when all þir saws war said, 753
Ioseph of Aramathy
þat him in graue had laid
come in al opynly; 756

(64)

He said: "lordinges, als god ʒow saue,
whi er ʒe wrath with me?
for I layd ihesus in his graue
þat ʒe hanged on rode-tre? 760
withful grete wrang slane him ʒe haue,
þat sal men here and se;
when ʒe bifor sir pilat straue,
als ʒe said sall it be; 764
when pilat wesch his hend
him gyltles forto make,
ʒe bad on ʒow decend 767
his blude, vengeance and wrake."

HARLEY.

Sone when þai war togyder broght,
þe maisters of pair lare,
To þe temple Nichodeme þam soght,
To speke he wald noght spare, 740
He said: "yhe wers þan wode,
How dar yhe negh þis stede
And yhour handes full of blode
Of ryghtwys Ihesus dede?" 744

(63)

þe Iewes þan answerd all in fere:
"þou outcast of all men,
How dar þou negh þis temple nere,
His frend se we þe ken? 748
Sen þat þou held his dedes so dere,
His pese we þe byken,
And his lare lyght opon þe here."
He answerd & said: "ameN!"
when all þir sawes war sayd, 753
Ioseph of Aramathy
þat him in graue had layd
Come in all openly; 756

(64)

He said: "lordynges, als god yhow
whi er yhe wrathe with me? [saue,
ffor I layd Ihesus in his graue
þat yhe hanged on rode-tre? 760
with full gret wrang slane him yhe
þat sall men here & se; [haue,
when yhe bifor sir Pilate straue,
Als yhe said sall it be; 764
when Pilate wesch his hend
Him gyltles forto make,
Yhe bad on yhow descend [leaf 210]
His blode, vengeance & wrake."

SION.

And when þai ware togeder broght,
þe maysters of paire lare,
at þe temple Nichodeme þam soght,
To speke wald noght spare, 740
He sayde: "yhe wors and wode,
How dare yhe negh þis stede
and yhoure handes fulle of blode
Of rightwise Ihesu dede?" [leaf 24]

(63)

þe Iewes hym answerde alle in fere:
"þa outecaste of alle men,
How dare þa neghe þis temple nere,
His frende sithen we þe ken? 748
His pees motte light on þe here."
And he answerde: "Amen,"
And sayde "alswa;" and þai gun
"His pees we þe byken." [answer:
And when þai had þus sayde, 753
Ioseph of Armathy
þan hym in graue had layde
Come forthe þan apertly; 756

(64)

He said: "lordynges, als god yhow
Why er yhe wraþe with me? [saue,
ffor I layde Ihesu in my graue
pat yhe hyngede on rode-tre? 760
with fulle grette wrange slayne hym
ye haue,
And that hereaftir sal men see;
When yhe for hym with Pilate straue,
Als yhe sayd mot it be; 764
When Pilate wesshe his hende
Hym giltles forto make,
Yhe sayd on yhow dessende
His blode, vengauce and wrake."

740. Horst. (he) wald.

746. Horst. þou.

ADDITIONAL.

3it when þai were alle samen broght,
þe gret maistres of þe lore, [leaf 126.]
1 To þe temple Nychodeme þai sought,
And þus he saide & nolde nozt spare:
"3he felons wars þen wode,
Howe dare 3he negh þis stede
And 3our handes full of blode
Of rightwise ihesu dede?" 744

(63)

þe Iuwes hym answerde alle yfere:
"ffor ihesu þou myssays alle men,
Howe dare þou come vnto vs here?
þou art his man, full wele we ken,
His pees myght light on þe so dere."
And Nichodeme answerde: "A-
men." 750
And þai for skorne sayd alle yfere:
"Till hym platly we þe bekenne."
And whan þai þus hade saide, 753
Ioseph of Aramathy
þat ihesu in graue hade layde
Come forth apertly; 756

(64)

He saide: "sires, so god 3owe saue,
By what skille are 3e wrothe with
ffor I haue laide ihesu in graue [me?
pat 3e so hanged on a tre? 760
With gret wronge slayne hym 3e haue,
And pat hereafter sall men se;
When 3he with pilat so gan raue,
Ryght as 3owe liste right so did 3e;
Whan pilat wasshe his hende
Hym selue giltles to make,
3he saide on 3owe descende 767
His blode, vengauce & wrake."

747. Horst. þou for þa.

762. Horst. after.

GALBA.

(65)

Omang pam pare was Ioseph tane,
in presoun pai him kast,
had no window and dore bot ane,
and pat pai sperd ful fast; 772
pai said halely he suld be slane
when paire sabot war past;
on pe dore pai set paire seles ilk ane
with lokkes pat wele wald last.
"for he gan ihesu graue," 777
pai sai, "fer in pe felde
his beriele sall he haue,
wilde bestes his banes to welde."

(66)

Efter paire sabot day allsone
of iosep haue pai thocht:
"he sal be ded bi son and mone
for pat werk he has wrought." 784
pai hied pam withowten hone
and wend him furth haue broght,
pai bad pe dore tite be vndone,
bot Iosep fand pai noght. 788
"allas!" pan gan pai say,
"pis es a wonder thing,
how might he win oway
pus in oure awin kepyng?" 792

(67)

pan come a knight of pam pat woke
ihesus in pe monument:
"pat body pat 3e vs bitoke
es resin and fro vs went; 796
pe erth trembled and al toschoke,
ane angell down was sent,

HARLEY.

(65)

Omang pam pare was Ioseph tane,
In presoune pai him kast,
Had no wyndow and dore bot ane,
And pat pai sperd full fast; 772
pai said halely he suld be slane
when pair sabot war past;
On pe dore pai sett pair seles ilk ane
with lokkes pat wele wald last.
"ffor he gan Ihesu graue," 777
pai say, "fer in pe feld
His beriele sall he haue,
wyld bestes his banes to weld."

(66)

After pair sabot day allsone
Of Ioseph haue pai thocht:
"He sall be ded be son & mone
ffor pat werk he has wrought." 784
pai hyed pam withouten hone
And wend him furth haue broght,
pai bad pe dore tyte be vndone,
Bot Ioseph fand pai noght. 788
"Allas!" pan gan pai say,
"pis es a wonder thyng,
How myght he wyn oway
pus in our awen kepyng?" 792

(67)

pan come a knyght of pam pat woke
Ihesus in pe monument:
"pat body pat yhe vs bitoke
Es rysen and fro vs went; 796
pe erth trembled & all toschoke,
Ane aungell doune was sent,

Then came one of the knights who were watching Jesus's tomb to announce 73
that the body was taken away by an angel during an earthquake.

SION.

(65)

Omange pîre Iewes Ioseph was tane,
In prisoun pai hym kast,
pat wyndowles was and dore bot ane,
And pat pai sperd ful faste; 772
Hard pai hym thrette he suld be slaane
ffra paire sabbaut ware past;
pe dore to kepe knyghtes ware gane,
Meeteles pai gert hym fast. [lf. 24, bk.]
"ffor he gun Ihesu craue," 777
pai sayde alle, "in pe felde
Na beryels sal he haue,
Wilde bestes his banes sald weld."

(66)

When pair sabbaut was comen and
Ioseph foregat pai noght; [gane,
Alle pai hym demed forto be slayne
for pat werk pat he wroght. 784
Vntil pe presoun pai yhed onane
And wende hym forthe haue broght;
pai oppend pe dore, bot pare was nane,
pai fand noght pat pai soght. 788
Ilk an til other gun say:
"pis es a wondir thyng,
how myght he wyne away
pus in owre awune kepyng?" 792

(67)

pan sayde a knyght of pam pat woke
Ihesu in pe monument:
"pe body to kepe pat yhe vs tuke,
he ras and fra vs went; 796
pe erthe trembled and al toschoke,
Ane aungel doun was sent,

775. *knyghtes*: n above line.

775. *gare* marked for erasure before *gane*.

792. *Horst. awine*.

794. *Horst, monument*.

ADDITIONAL.

(65)

pe Iuwes to Ioseph ran anon
And in a depe prison hym cast,
pere nas wyndowe ne dore bot one,
And pat pai speryd full wondre fast;
ffast pai thrette Ioseph to slon 773
ffro tyme pat paire sobot were past;
To kepe pe dore pe knyghtes are gon,
Metles pere gart pai Ioseph fast.
ffor he ihesu gan graue, [leaf 126, bk.]
pai saide pat in pe felde
No berynge suld he haue,
Bestes his bones sulde welde. 780

(66)

When paire sabot was comen & gone,
Ioseph to brynge forth pan pai
thought;
Deth pai demyd Ioseph apon
ffor pe warke pat he hade wrought.
To paire prison pai went anon. 785
And wend forthe Ioseph till haue
brought;
pai opned pe dore & made gret mone,
pai fonde noȝt Ioseph pat pai sought.
Ilk on till outhire gan say: 789
"pis is a wondre thyng,
Howe he myght wyn away
pus in oure awen kepyng." 792

(67)

pen come a knyght pat ihesu wooke
When he was layde in monument:
"pe body," he saide, "pat zhe vs toke
To kepe is resen & fro vs went;
pe erthe trembled & al toshouke,
An aungell bright doune was pere
sent, 798

786. *brought* above *tane* which has been
erased.

GALBA.

we dared for drede and durst noght
ne to him tak no tent; [luke,
þe mekill stane pat lay
his rising forto let
pat angell put oway
and pareopon him sett. 804

(68)

He bad wemen be noght affraid
pat war of his menȝe:
“for he es resen, þarfore bese payd,
Cumes nere þe suth to se! 808
þis es þe place whare he was laid,
go biddes his appostels be,
he sal be sene als he þam said
þis day in galile.” 812
þe iews grete wonder thoght,
“lifes Ihesus?” gan þai say,
“trayturs, we trow 3ow noght,
sertes he es ded for ay.” 816

(69)

þe knightes gaf answer ful swith
till all þat cumpany:
“what wonder werkes gan he 3ow kith
here whils he wond 3ow by! 820
he musterd miracles many sith
omang all þis Iewry;
how suld 3e leue or till vs lyth
pat left him so lightly? 824
when he was laid in graue,
we kepid him, als 3e wate;
schortly lorn him we haue,
he es resen and gane his gate. 828

(70)

And als wele wate we 3isterday
how ioseph presond was,

HARLEY.

we dared for dred & durst noght luke,
Ne to him tak no tent; 800
þe mykell stane pat lay
His rysyng forto lett
pat aungell put oway
And pareopon him sett. 804

(68)

He bad wemen be noght affrayd
pat war of his meneyhe:
“ffor he es rysen, þarfor bese payd,
Comes nere þe soth to se! 808
þis es þe place whare he was layd,
Ga byddes his appestels be,
He sall be sene als he þam sayd
þis day in Galile.” 812
þe Iewes gret wonder thoght,
“Lyfes Ihesus?” gan þai say,
“Traytours, we trow yhow noght,
Sertes he es ded for ay.” 816

(69)

þe knyghtes gaf answer full swythe
Till all þat company: [kythe
“what wonder werkes gan he yhow
Here whils he wond yhow by!
He musterd miracles many sythe 821
Omang all þis Iewry;
How suld yhe leue or tyll vs lythe
pat left him so lyghtly? 824
When he was layd in graue,
we keped him, als yhe wate;
Schortly lorne him we haue,
He es rysen & gane his gate. 828

(70)

And als wele wate we yhisterday
How Ioseph presond was,

*Jesus was certainly placed in the tomb and he escaped from it
without our knowledge.* 75

SION.

We durked for drede, durst nocht luke,
Ne take tille hym na tent; 800
pe mekel stane pat lay
his rysyng for to lette
lyghtly he put oway
And paroppon hym sette. 804

(68)

¹Wemen pare was to paime he sayde
pat ware of his meynyhe, [¹ leaf 25²]
He bad paime benoght for hymafrayde:
"He es rysen, come nere and see!
pis es pe place pare pai hym laude,
Ga byd hys appostels blithe be,
He sal be sene als he paime sayde
pis day in Galile." 812
pise Iewes grette wonder thoghte,
"Lyues Ihesu?" gun pai say,
"Traytours, we trow yhow noghte,
He es deede for euer and ay." 816

(69)

phire knyghtes gaf answare als swythe
Tille alle pe company:
"what wondir warkes gun he kythe
whils he was here yhow by, 820
And mustred miracles many sithe
Tille alle pe Iewery;
How suld yhe trowe or tille vs lithe
pat left hym lightly? 824
Ihesu was layd in graue,
we keypd hym, als yhe wate;
Scortly lost hym we haue,
He es noght pare nanegate. 828

(70)

And als wele wate we yhistirday
How Ioseph prisounde was,

² On this page (as in page 1 of the piece)
the initial letters of lines are touched with
red.

806. *his* above line.

ADDITIONAL.

Wedared for drede, wedurstnozt loke,
We wende ilk one till haue bene
pat ilke gret stone pat lay [shent;
His rysyng forto lette
Lyghtly he put away
And perevpon hym sette. 804

(68)

pis angell vnto wymme saide
pat pidre were comen of ihesu
"Loke pat 3e benoztamayde; [meyne:
Ihesu is risen, come narre & see!
pis is pe place pere pai hym laide,
Goo biddys his postles redy be,
He sall be sene as he paim saide
pis ilke same day in Galile." 812
pes Iuwes gret wondre thought,
"Lyues ihesu?" gon pai say,
"Traytour, we trowe pe nozt,
ffor he is ded for ay." 816

(69)

¹pes knyghtes answerden full swythe
Andsaide vnto pat company: [15. 127]
"Siche wondre warkes gon he kythe
Whil pat he was 3ow here fast by,
And shiwed myracles mony sithe
Vnto pe peple of Iuwery; 822
Howe sulde 3e trowe or till vs lithe
pat mystrowed hym so pure lightly,
Ihesu pat was in graue?
Make 3he it neuere so hote,
Shortly lost hym we haue,
Where he is we ne wote. 828

(70)

Also we wote pat 3istirday
Howe pat Ioseph here prisoned was,

807. An erasure before 3e.

809. Horst. *layde*.

827. *als* marked for erasure before *we*.

GALBA.

and how 3e kepid him vnder kay
for pat he suld noght pas ; 832
we wate wele he es went oway,
parfore pis thing we ass :
bides pam bring Ioseph if pai may
pat him in kepeing has, 836
and we sall bring ihesus
withowten langer threpe."
pai say : "bring him till vs,
and we sall bring Ioseph." 840

(71)

¹ pe knightes said : "warand will we
parfore to lyf and dy [1 leaf 62]
pat Iosep es in his cete
at hame in aramathi, 844
and ihesus gase in Galyle
with his appostels him by."
when pe iews herd it pus suld be,
pai drowped and war drery ; 848
omans pam sone pai say :
"bot if pir wordes fall,
oure folk sall leue oure lay
and trow on ihesu all." 852

(72)

A sowm of tresore haue pai tane
and to pe knightes pai pay,
and charges pam by ane
pat pai sall algate say, 856
pat when pai war to sleping gane
and in paire beddes lay,
his appostels put oway pe stane
and stale pe cors oway ; 860
pe mone made pam faine,
pai toke it ilka dele,
and furth pai talde pis traine,
and ilk man trowed pam wele. 864

HARLEY.

And how yhe keped him vnder kay
ffor pat he suld noght pas ; 832
we wate wele he es went oway,
parfor pis thing we ass :
Bydes pam bryng Ioseph if pai may
pat him in kepyng has, 836
And we sall bryng Ihesus
withouten langer threpe."
pai say : "bryng him tyll vs,
And we sall bryng Iosepe." 840

(71)

pe knyghtes sayd : "warand will we
parfor to lyf and dy
pat Ioseph es in his cete
At hame in Aramathy, 844
And Ihesus gase in Galile
with his appostels him by."
when pe Iewes herd it pus suld be,
pai drowped & war drery ; 848
Omanges pam sone pai say :
"Bot if pir wordes fall,
Our folk sall leue our lay
And trow on Ihesu all." 852

(72)

A sowme of tresore haue pai tane
And to pe knyghtes pai pay,
And charges pam by ane & ane
pat pai sall allgate say, 856
pat when pai war to slepyng gane
And in pair beddes lay,
His appostels put oway pe stane
And stale pe cors oway ; 860
pe mone made pam fayne,
pai toke it ilka dele,
And furth pai tald pistrayne, [leaf 210, bk.]
And ilk man trowed pam wele. 864

SION.

And how yhe kepyd hym vndir kay
ffor he ne sulde fra yow pas; 832
we ne wate how he es wonden oway,
Botte a thyng we yhow as:
Latte paim bryng Ioseph if pai may,
pat hym in kepyng has, 836
And we salle bryng Ihesus."
And hereon gun pai threpe:
"And we graunt, bryng hym tille vs,
And we wille bryng Ioseph." 840

(71)

þise knyghtes sayde: "warand wille
Byfore alle þe Iewery, [17.25, bk.] [we
Ioseph es in his Cete
At hame in Aramathy, 844
And Ihesu es in Galile,
þis wate we witterly."
When þe Iewes herd it þus sulde be,
pai dredde paim grettly; 848
Ilk an tille othir gun say:
"Botte if þire wordes falle,
þis folke sal leue oure lay
And trow on Ihesu alle," 852

(72)

þe Iewes had grette tresoure tane
To þe knyghtes forto pay,
And examynd þe knyghtes ane be ane
And bad paim algate say 856
How, when pai ware to slepe gane
And in þaire beddes lay,
His apostels putte oway þe stane
And stale þe body oway; 860
Of þe mone ware pai fayne
And toke it ilke a dele,
And aquytte paim be þis trayne,
And alle men trowed paim wele.

858. *layde* erased before *lay*.

ADDITIONAL.

And howe 3e kepid hym vndre kay
Because he sulde noȝt fro ȝowe
passe; 832
We wote not whethire he be away,
Bot one thyng aske we in þis case:
Lat bryng forth Ioseph if 3e may,
He þat of Ioseph kepyng has, 836
And we sall bryng Iesus."
And pai agayne gan threpe:
"We graunt, bryng hym till vs,
And we sall bryng Ioseph." 840

(71)

þe knyghtes saide: "þis proue will we
Here byfor all þis Iuwery
þat Ioseph is in his Cyte
At home in pees in Aramathi, 844
And ihesus is in Galiley,
þis wote we wele alle wityrly."
When þe Iuwes wist it sulde so bee,
Sore þai þam dred þai sulde aby; 848
Ilk on till outhire gan say:
"Lat þes wordes done falle,
þis folke sall lefe oure lay
And leue on ihesu alle." 852

(72)

þe Iuwes toke tresoure full gude wone
Vnto þos knyghtes forto pay,
And gart examyn one by one [^{leaf 127}
And þus pai bad paim forto say:
þat when pai were to slepyng gon
And whiles pai in þaire slepyng
His postles put away þe stone [lay,
And stale þe body so away; 860
Of þe money were pai fayne
And tolde it ilka dele,
And quit paim by þis trayne, 863
And alle men trowed paim wele.

833. *wh* erased after *we*.

GALBA.

(73)

¹To ierusalem pat riche cete
 thre prestes paire way has tane,
 vnto pe temple pai went al thre
 and cald pe klerkes onane, 868
 pai said: "Iesus, pis warand we,
 pat 3e with wrang haue slane,
 on pe mount of oliuet pis day sat he
 and his appostels ilk ane; 872
 we saw pam in a rowt
 pat he was won to teche,
 pai sat all him about
 and pir wordes gan he preche: 876

(74)

'Thurgh all werld I will 3e wend,
 and wisely luke 3e wake
 and baptiss all men with 3owre hend
 pat trowth trewly will take; 880
 pat trowes and er for cristen kend
 safe I sall pam make;
 and all bese dampned withowten end
 pat right trowth will forsake.' 884
 in pat stede pam omang
 he stegh till heuyn vpright,
 and we loked efter him lang
 till clowdes reft vs pe sight." 888

(75)

Hereof pe iews awonderd ere,
 pai sai: "pus sall nocht blin,
 pis pat 3e say all sall 3e swere."
 a boke pai bid bring in, 892
 pai sayd: "pat may do vs no dere,
 gladly we will bigin;
 bot we wald parof witnes bere,
 for soth we suld haue syn." 896

¹ This letter is ver large and red.

HARLEY.

(73)

¹TO Ierusalem pat ryche cete
 Thre prestes pair way has tane,
 vnto pe temple pai went all thre
 And called pe clerkes onane, 868
 pai said: "Ihesus, pis warand we,
 pat yhe with wrang haue slane, [he
 On pe mount of Oliuete pis day satt
 And his appostels ilk ane; 872
 we saw pam in a rowt
 pat he was won to teche,
 pai satt all him about
 And pir wordes gan he preche: 876

(74)

[wende,
 'Thurgh all pe werld I will yhe
 And wysely luke yhe wake
 And baptyss all men with yhour hende
 pat trowth trewly will take; 880
 pat trowes & er for cristen kend
 Safe I sall pam make;
 And all bese dampned withouten end
 pat ryght trowth will forsake.' 884
 In pat stede pam omang
 He steghe tyll heuen vpright,
 And we loked efter him lang
 Till clowdes reft vs pe syght." 888

(75)

Hereof pe Iewes awondred ere,
 pai say: "pus sall nocht blyn,
 pis pat yhe say all sall yhe swere."
 A boke pai byd bryng in, 892
 pai said: "pat may do vs no dere,
 Gladly we will bigin;
 Bot we wald pareof witnes bere,
 ffor soth we suld haue syn." 896

¹ This letter made with a great deal of colour and flourish.

SION.

(73)

To Ierusalem come on a day
Thre prestes of þe Iewery,
Tille þe temple held þai streke þe way
And saluede þe clergy, 868
þai sayde: "Ihesu, schorly to say,
pat yhe split wragwisly,
On þe mounte Olyuete satte þis day
And his appostels hym by; 872
we saghe alle in a route
pat he was wonte to teche,
þai satte alle hym aboute 875
And þere wordes gun þai preche:

(74)

'Alle thurght þis werd so wide yhe
My message forto make [wende
And baptize men with yhoure hende
pat trowely trouthe wille take;
whaso trowes and es for cristen kend
saued I sal hym make; [leaf 26]
And alle bes dampned withouten end
pat þe trouthe sal forsake.' 884
Als he stode paim omang
He steye til heuen vpryght,
And we loked aftir lang 887
Tille þe cloudes reft vs þe sight."

(75)

Hereof þe Iewes forwonderd ware,
þai sayde: "þis sall noght blynne,
If it be þus alle sall yhe swere."
þe haly buke broght þai Inne, 892
And þai sayde: "pat may vs noght
Gladly wille we begynne; [dere,
If we ne wald hereof wittenes bere,
Suthely we had greete synne." 896

870. wragwisly: Horst. *wra(n)g*.

876. þai: Horst. *he*.

877. thurght: Horst. *thurgh*.

ADDITIONAL.

(73)

To ierusalem come on a day
Two prestes of þat ilke Iury,
To þe temple þai toke paire way
And gedred alle þe folke in hye,
þai saide: "ihesu, shortly at say,
pat 3he to dede did wrongefully,
On þe monte olyuete he sat þis day
And his apostles ilk on hym by;
We sawe alle in on route 873
pat he was wont to teche,
þai satt hym alle aboute
And þes wordes gan he preche: 876

(74)

[wende
'Thurgh alle þe worlde I bid 3owe
Ouereall my message forto make
And baptise þat are gude & hende
And truly trouthe of 3owe will take;
Whoso is trewe of cristen kynde 881
Saue & sure I sall hym make;
And dampne alle þos withouten ende
pat no trouthe of 3owe will take.'
As he stoude paim amange 885
he steghe to heuene vpright,
And we loked after lange,
Two cloudes refte vs þe sight." 888

(75)

[leaf 128]
1 þes Iuwes alle forwondred were
And saide to paim: "3he shall no3t
If it be þus 3he sall it swere, [blyn,
þe halydome be charged in." 892
þai saide: "it may vs nothyng dere,
Gladly ynow3 we wille bygynne
To say þe sothe withoutyn were 895
Of ihesu pat dyed for mans synne."

GALBA.

handes on pat boke pai laid
and sware all with a voice :
"al es suth pat we sayd
of him 3e hanged on croyce." 900

(76)

pe iews a buke in handes hent
and gert pam eft on lay :
"pis pat 3e speke in oure present
3e sall layn forward ay." 904
sone fro pat cete er pai sent,
for pai no suth suld say,
and armed men with pam er went
to wis pam fast oway. 908
in [dred] pir iews pus dwell
and sais : " what may pis mene ?
in pe land of irraell 911
was neuer slike selkuthes sene."

(77)

To pis spak annas and chaiphas :
" we sall noght trow," pai said,
" pe knightes pat him miskepid has,
sen he in graue was layd ;" 916
" pat he rase vp," paire wordes was,
" and mad pam all affraid ;
bot hou sone gan pat speche ouerpas
fro we pam siluer payd. 920
his men, ful wele may be,
come his cors forto stele
and made pe knightes gre,
als we did, forto hele." 924

(78)

All pe iews pan pat par ware
answerd and said pus : [mare
" wheper war oure knightes halden
vntill his men or till vs ?" 928
" certainly 3e say wele pare,"
pus said nichodemus,

HARLEY.

Handes on pat boke pai layd
And sware all with a voyce :
" All es soth pat we sayd
Of him yhe hanged on croyce." 900

(76)

pe Iewes a boke in handes hent
And gert pam eft on lay :
" pis pat yhe speke in our present
yhe sall layne forward ay." 904
Sone fro pat cete er pai sent,
ffor pai no soth suld say,
And armed men with pam er went
To wyss pam fast oway. 908
In [dred] pir Iewes pus dwell
And says : " what may pis mene ?
In pe land of Israel 911
was neuer slyke selcowthes sene."

(77)

To pis spak annas & Cayphas :
" we sall noght trow," pai sayd,
" pe knyghtes pat him myskeped has,
Sen he in graue was layd ;" 916
" pat he rase vp," pare wordes was,
" And made pam all affrayd ;
Bot how sone gan pat speche ouerpas
ffro we pam syluer payd. 920
His men, full wele may be,
Come his cors forto stele
And made pe knyghtes gre,
Als we dyd, forto hele." 924

(78)

All pe Iewes pan pat pare ware
Answerd & sayd pus : [mare
" whether war our knyghtes halden
vntyll his men or tyll vs ?" 928
" Certainly yhe say wele pare,"
pus said Nichodemus,

*The Jews were fearful that Pilate's soldiers might prove false to them; 81
they received good advice from Nicodemus.*

SION.

Handes on þat buke pai layde
And sware alle withe a voyce :
"Alle es sothe þat we sayde
Of Ihesu þat dyed on croyce." 900

(76)

þe Iewes a buke in handes hent
And gert þaime swere eft þat day :
"þat yhe haue sayde in oure present
yhe sal layne euer and ay." 904
And fra þe cite pai had þam sent,
ffor þai þe suthe suld say,
And other men withe þaime was went
fforto lede þaime oway. 908
In dred þire Iewes gun duelle
And sayde : "what may þis mene ?
In þe land of Israelle
Slyk selcouthe signes er sene." 912

(77)

þan spak Annas and cayphas :
"we sall nocht trow," pai sayde,
"þe knyghtes þat hym keped has
when he in graue was layde; [leaf 26,
bk.]
How he vp rase þe worde was, 917
And made þaime all afrayde ;
Botte how sone gunde þat worde ouer-
ffra yhe þaime siluer payde. [pas
His disciples als may be 921
His body oway gun stele,
And þire knyghtes gree,
Als we did, forto hele." 924

(78)

þan alle þe Iewes þat para ware
Answerde ogayn þus :
"whethir wille oure knyghtes halde
with his men or with vs?" [mare
þan spak a Iewe, was wise of lare,
þat hight Nicodemus : 930

ADDITIONAL.

Handes on boke þai layde
And sware alle with on voyce :
"All is southe þat we sayde
Of hym þat died on crose." 900

(76)

þe Iuwes a boke in hande þai hent
And þes men gart swere eft þis day :
"þat 3he haue saide in oure present
3he shall it heele & layne for ay."
And fro þe Cyte pai þam sent, 905
ffor þai in toune suld no thyng say,
And certayne men with þaim forthe
To teche þaim sikirly þe way. [went
In drede þes Iuwes nowe duelle 909
And saide : "what may þis mene ?
In þe lande of israell 911
Siche sightes neuere were sene."

(77)

þen spake Annas and cayphas : [saide,
"We will nozt trowe for sothe," pai
"þe knyghtes þat hym kepid has,
I trowe þai haue vs alle betrayde ;
þai saide howe þat he rysen was, 917
And þus þai made vs alle affrayde ;
Bot howe sone gan þai lat it passe
ffro tyme þat we þaim siluer payde.
His postles, wele may be, 921
His body away gan steele
And made þe knyghtes gre
And gaue þaim golde to hele." 924

(78)

Alle þe Iuwes þat þere wore [lf. 128, bk.]
Anon right þai answerd þus :
"Whethire were oure knyghtesholden
Till ihesu meyne or till vs?" [more
þen spake a Iuwe, was wise of lore,
þat called was Nichodemus : 930

928. or erased before meyne.

G

GALBA.

“for his men saw pai neuer are,
ne noght pai lufed ihesus; 932
pir two men pat sware right
how pai saw him lifand
and stegh to heuyn on hight
with wrang er flemid of land. 936

(79)

1 We rede when þe prophet Elias
up unto heuyn was tane, [1 leaf 62, bk.]
Elisius, his discipell was, 939
men asked wheder he was gane;
he said: ‘till heuyn I saw him pas,’
men for him made grette mane.
‘sum spirit,’ pai said, ‘him rauist
into þe mountes allane.’ [has
pai gert seke north and sowth 945
þe mowntes of israell,
pai fand no man pat kowth
þam tale of hely tell. 948

(80)

3e childer of irraell, listens me,
pat has þis sakles slayne,
in case pat crist so rauist be 951
with spirites to sum mowntayne,
sendes furth men bilyue lat se,
to seke with all paire mayne;
he sall forgif and haue pete,
when he es funden ogayne.” 956
for he suld noght be schent,
pir tales he gan þam tell,
and wight men furth er went
to þe mountes of irraell. 960

(81)

In þe land of irraell haue pai soght
þe mowntaynes fer and nere;

HARLEY.

“ffor his men saw pai neuer are,
Ne noght pai lufed Ihesus; 932
pir two men pat sware ryght
How pai saw him lyfand
And stegh to heuen on hyght
with wrang er flemid of land. 936

(79)

We rede when þe prophete helyas
vp vnto heuen was tane,
Elisius, his discipell was, 939
Men asked whyder he was gane;
He sayd: ‘tyll heuen I saw him pas,’
Men for him made gret mane.
‘Som spirit,’ pai said, ‘him rauyst has
Into þe mountes allane.’ 944
pai gert seke north & sowth
þe mountes of Israel,
pai fand no man pat couth
þam tale of Hely tell. 948

(80)

Yhe childer of Israel, lystens me,
pat has þis sakles slayne,
In case pat crist so rauyst be 951
with spirites to som mountayne,
Sendes furth men bylyue lat se,
To seke with all pair mayne;
He sall forgyf & haue pete,
When he es fonden ogayne.” 956
ffor he suld noght be schent,
pir tales he gan þam tell,
And wight men furth er went [ff. 211]
To þe mountes of Israel. 960

(81)

In þe land of Israel haue pai soght
þe mountanes fer & nere;

SION.

"wele sayde pai saghe paimen neuer
And pai er funden of vs; [are
And þa thre men þat sware
pai saghe Ihesu lyfande 934
And steve tille heuen right þare
with wrange er flemed of lande.

(79)

We rede when þe prophete elyas
Vntil heuen vp was tane,
Helysyus þat his disciple was 939
was askede whare he was gane;
Hesayde: 'tille heuen Isaght hym þas,'
Men for hym made grette mane
And sayd: 'sum spirite hym rauyst
Vnto þe mountayns alane.' [has
þai gertte seke northe and southe 945
þe mountayns of Iraelle,
þai fand na man þat couthe
Na tale of Ely telle. 948

(80)

Now, Iraelle childer, listens me,
þat haues þis saule slane,
In cas þat Ihesu rauest be 951
¹By spirit tille some mountayne,
Chese we vs men grette plente [11. 27]
And seke with al þaire mayne;
He sal forgif and haue pete,
when he es funden ogayne." 956
þe Iewes with an assent,
Als Nichodeme gan telle,
At seke men haue þai sent
þe mountes of Iraelle. 960

(81)

Thurgh alle Iraell haue þai soght
Mountayns bathes farre and nere;

932. This line was omitted by Horstmann.

958. say marked for erasure before telle.

ADDITIONAL.

"þe apostles sawe oure men neuere ore
And also oure men loued noȝt
And þos two men þat swore [ihesus;
þai sawe ihesu on lyue stande 934
And stegh to heuene þore
With wronge are flemed of lande.

(79)

We rede when þe prophet Elyas
Vp onto heuene was tane,
Eliseus þat his dissiple was 939
Men asked whidre he was gane;
Hesaide: 'to heuene I sawe hym passe,'
And men for hym þai made gret mone
And saide: 'sum spirit ladde hym has
Into þe montaynes, hym allone.'
þai gart seke northe & southe 945
þe montans of Iraell,
þai fonde no man þat couthe
No tale of Ely telle. 948

(80)

Nowe, childre of Iraell, listenes to me:
Sen 3he ihesu sakelesse haue slayne,
It may so happen þat he be, [tane;
His spirit rauysshed to sum mon-
fforþi I rede þat gret plente 953
Of men seke ihesu with þaire mayne;
He will forgyffe & haue pite
Of 3owe, if 3he hym fynde agayne."
þe Iuwes with an assent, 957
As Nychodeme gan telle,
To seke ihesu þai sent
þe montes of Iraell. 960

(81)

Thurgh iraell haue þai sought
þe montayns both farre & nere;

GALBA.

pai come and said pai saw him noght,
ne noght might of him here ; 964
"Of Iosep bodword haue we broght
pat 3e presond to 3ere,
in Aramathi his wanes er wroght
als lord of grete powere." 968
When pai herd sertaynly
pat Iosep was in quert,
pai thankid god forpi
and war ioyful in hert. 972

(82)

Sone pai made a grete gadering
and kownsailed pam bitwene
how pai might iosep to pam bring,
als he bfore had bene. 976
a letter did pai to writeing
pat said pus als I wene :
"pes, frendschip and goddes greting
on pe, sir, mot be senene." 980
pai said : "we knaw and wate
oure trispas and oure gilt
in god onence pi state,
pat we pe wald haue spilt ; 984

(83)

Syr, vouchesaue to cum vs till,
all halely we pe pray,
and largely mak amendes we will,
whatso piself will say ; 988
ful oft we stody opon pis skill
how pat pou wan oway,
bot god wald pat pou had none ill,
pi dedes war to his pay ; 992
haue pese with wirschipping,
iosep of Aramathy."
pai close it and pai hing
paire aller seles parby. 996

HARLEY.

pai come & said pai saw him noght,
Ne noght myght of him here ; 964
"Of Ioseph bodword haue we broght
pat yhe presond to yhere,
In Aramathy his wanes er wroght
Als lord of gret powere." 968
When pai herd certainly
pat Ioseph was in qwert,
pai thanked god forpi
And war ioyfull in hert. 972

(82)

Sone pai made a gret gadering
And counsayled pam bitwene
How pai myght Ioseph to pam bryng,
Als he before had bene. 976
A letter dyd pai to wrytyng
And said pus als I wene :
"Pese, frendschip & godes gretyng
On pe, sir, mot be sene." 980
pai said : "we knaw & wate
Our tryspas & our gylt
In god onence pi state,
pat we pe wald haue spylt ; 984

(83)

Sir, vouchesaue to com vs tyll,
All halely we pe pray,
And largely mak amendes we will,
Whatso piself will say ; 988
fful oft we stody opon pis skyll
How pat pou wan oway,
Bot god wald pat pou had none ill,
pi dedes war to his pay ; 992
Haue pese with wirchipying,
Ioseph of Aramathy."
pai close it & pai hyng
pair aller seles pareby. 996

SION.

And come hame andfande hym noght,
Ne noure myght of hym here ; 964
"Of Ioseph bodeworde haue we broght
pat yhe prionde to yhere,
In Armathy es his wonyng wroght
Als lord of grette powere." 968
When alle pe Iewery
wist Ioseph was in qwerte,
pai thanked god forpi
and ware Ioyfull in harte. 972

(82)

And pan pai made a greete gaderynge
And counsayled paime bytwene
How pai myght Ioseph to paime
Als he byfore had bene. [brynge,
A letter pai did to writyng 977
pat sayd þusgate I wene :
"Pees, frendschepe and goddes gret-
On þe, sire, mot be sene; [yng
Sire, we knawe bathe and wate
Oure trespas and oure gilte
In god onence pi state,
pat we þe wilde haue spilte ; 984

(83)

parefore vouchesaue come vntille,
Sire Ioseph, we þe pray,
And largely make amendes we wille,
whatso piself wille say ; 988
1 Oftsithes we muse alle of pat skylle
how pat þou wan oway, [1 l. 27, bk.]
Bot god wald pat þou had nane ille,
his dedes ware to pi pay ; 992
Pees haue with worschippyng,
Ioseph of armathy."
pan pai it closed and gun hyng
paire aller seles pareby. 996

966. *yhe* : *h* above line.
981. On margin these words : *littera*
missa ad Ioseph a iudeis.

ADDITIONAL.

þai come agayne & fonde hym noȝt
1 And sayd þai myght noȝt of hym
here ; [1 leaf 129]
"Bot worde of Ioseph haue we brought
þat here was prioned are to zere,
In aramathy is wonyng is wroght
Ryght as a lorde of gret powere."
When þai wiste euerelk one 969
þat Ioseph was in querte,
þai thanked god in trone
And were ioyfull in herte. 972

(82)

And þen þai made a gret gadryng
And helde a consayle þaim bytwene
Howe pai myght hym to þaim bryng,
Ryght as he before had bene. 976
A lettre pai wrote all of plesyng,
And þusgates was it wryten I wene :
"Pees, frensshippe & gud gretynge,
Sir, on þe it mot be sene ; 980
We wote wele & confesse
Oure trespasse & oure gilte
þat we thurgh wykednesse 983
Walde fayne haue hade þe spilte ;

(83)

Bot nowe, Ioseph, þou comme vs tille,
And 3e vouchesaue, sir, we 3owe
pray, 986
And largely make amendys we will,
Whatso 3oureselue will deme or say ;
fformykill we maruayle by what skille
And on what wise 3he went away,
Bot god wolde þat 3he had non ille,
ffor alle 3our dedis were till his pay ;
Pees be to 3owe with wirshippyng,
Ioseph of Aramathy." 994
þai it enclosed & sithen gart hyng
paire sealles full fast pereby. 996

985. Horst. *come* (vs).

GALBA.

(84)

Of iosep frendes seþin haue pai sent
 þe message forto make ;
 when pai wist what maters pai ment,
 pai wald it noght forsake ; 1000
 till aramathi wightly pai went,
 ful winly gan pai wake ;
 pai tald to Iosep paire entent,
 þe letter to him pai take. 1004
 son when he had it red,
 he thankid god of heuyn ;
 he kissed þam and seþin led
 vntill his hows ful euyñ. 1008

(85)

Sone on þe morn when it was day,
 Iosep was dyght ful tyte,
 with þe messangers he went his way
 withowten more respite. 1012
 of his come when þe iews herd say,
 withowten lenger lite
 with all þe wirschip þat pai may
 ogaynes him went pai quit, 1016
 pai said : " at pi cumyng,
 Iosep, be pese and grith."
 and he sais : " goddes bliscing
 be all his puple with." 1020

(86)

Nichodeme þat I are of spak
 at his hows gert him ly,
 and made grete festes for his sake
 to folk of þe iewry ; 1024
 and sone a gaderyng gan pai make
 in þe temple opynly ;
 a boke in hand Iosep pai take
 and bad him swere þarby 1028

HARLEY.

(84)

Of Ioseph frendes sythen haue pai sent
 þe message forto make ;
 when pai wist what maters pai ment,
 pai wald it noght forsake ; 1000
 Till Aramathy wightly pai went,
 fful wynly gan pai wake ;
 þai tald to Ioseph pair entent,
 þe letter to him pai take. 1004
 Sone when he had it red,
 He thanked god of heuen ;
 He kyssed þam & sythen led
 vntyll his hows full euen. 1008

(85)

Sone on þe morn when it was day,
 Ioseph was dyght full tyte,
 with þe messangers he went his way
 withouten more respyte. 1012
 Of his come when þe Iewes herd say,
 withouten lenger lyte
 with all þe wirschip þat pai may
 Ogayns him went pai tyte, 1016
 þai said : " at pi comyng,
 Ioseph, be pese and gryth."
 And he sais : " godes blyssyng
 Be all his pople with." 1020

(86)

Nichodeme þat I are of spake
 At his hows gert him ly,
 And made gret festes for his sake
 To folk of þe Iewry ; 1024
 And sone a gaderyng gan pai make
 In þe temple openly ;
 A boke in hand Ioseph pai take
 And bad him swere þareby 1028

he received kindly and entertained; he returned with them to Jerusalem 87
where he was received with great demonstrations.

SION.

(84)

Of Ioseph frendes seuen had pai tane
pe message forto make;
fforth on pe message ware pai gane,
pai wald it noght forsake; 1000
Tille armathy pai come onane,
Ioyfulle for Ioseph sake;
Mekely pai halyst hym onane,
pe letter pai gun hym take. 1004
When Ioseph had it redde,
he thanked god of heuen;
he kyssed pam and sythen pam ledde
Vntille hys house alle seuen. 1008

(85)

Arely on morne when it was day,
Ioseph was dyght fulle tite
And with pe messagers went forthe
hys way,
Tuke he na langer respite. 1012
Of hys come when pe Iewes hard say,
Na langer wald pai lette,
with alle worschepe pan wen pai
Ogayne hys come als tite, 1016
pai sayde at hys comynge:
"Ioseph, to pe be pees and grethe."
And he sayde: "goddess blyssynge
Be alle pis pople withe." 1020

(86)

Nichodeme pat we are of spake
At hys house gart hym ly,
And made greete festynge for hys sake
Tille alle pe Iewery; [leaf 28] 1024
On pe morne greette gederynge gun
In pe temple openly; [pai make
A boke Ioseph pai gun take 1027
In hande, and he swore pereby

999. *fforth*; *th* above line.
1015. Horst. *wen*(t).

ADDITIONAL.

(84)

Ioseph frendes euereilk one [make;
Were ordayned pis message to
fforthe on paire message are pai gon,
pai thought noȝt forto lat it slake;
To aramathy pai come anon, [11c. 129, bk.]
Ioyful ynoghe for Ioseph sake;
Mekely pai haylsed hym euereilk on
And sone pis *lettre* gan hym take.
When Ioseph had it redde, 1005
He thanked crist of heuene,
And kissed *paim* & ledde
Vnto his house full euene. 1008

(85)

Erly at morne when it was day,
Ioseph to dight hym hade delite,
With *pes* men he went his way,
No langere made he pere respite.
Of his come when pe Iuwes herde say,
pai made *paim* redy more & lasse,
With all pe wirsshippe pat pai may,
To welcome hym as worthy wasse;
pai saide at his comynge: 1017
"Ioseph, haue pees & grithe."
And he saide: "*cristes* blissyng
Be all pis peple wythe." 1020

(86)

Nichodeme pat we ere of spake
At his house gart Ioseph lye,
And made gret festynge for his sake
To certayne men of pat Iuwery;
At morne a semble did pai make
In myddes paire temple oponly;
A boke in hande Ioseph gan take
And pere, I wote, he sware pereby

1014. *lasse*: effort to correct a to e.

88 *The Jews then made Joseph swear by the book that he would truthfully
relate how he escaped from prison.*

GALBA.

pat he þe suth sall say ;
ful depely þai him charge
how þat he wan oway
fro preson vnto þe large. 1032

(87)

¹He said : " on gude friday at night
when I to preson ȝode, [¹ leaf 63, bk.]
till þe saterday at midnight right
in my prayers I stode ; 1036
þe preson in ayre was hinged on hight,
pat meruaild all my mode ;
I loked and saw byfor my sight
ihesus pat died on rode ; 1040
till him gude tent I toke,
his visage schane ful bright,
I might no langer loke,
for drede I fell down right. 1044

(88)

He bad me þan rise vp in hy
and toke me by þe hand,
my mowth he kissed curtaisly,
ful dredeful gan I stand, 1048
I said to him : ' my lord Ely,
wher þou be here lifand ?'
and he sayd : ' ȝa, ful faithfully,
þat sall þou vnderstand ; 1052
of me no drede þou haue,
Iosep, I am þat ilk
þat þou laid in pi graue
in sendell and in silk.' 1056

(89)

I answerd þus : ' if þou be he,
of a thing I þe pray,
þe monument þou lat me se
wharein pi body lay.' 1060

HARLEY.

pat he þe soth sall say ;
ffull depely þai him charge
How that he wan oway
ffro presoun vnto þe large. 1032

(87)

He said : " on gud fryday at nyght
when I to presone yhode,
Till þe saterday at mydnyght ryght
In my prayers I stode ; 1036
þe presone in ayre was hynged on
pat meruayld all my mode ; [hyght,
I loked & saw bifor my syght
Ihesus þat dyed on rode ; 1040
Till him gud tent I toke,
His visage schane full bryght,
I myght no langer luke,
ffor dred I fell doune ryght. 1044

(88)

He bad me þan ryse vp in hy
And toke me bi þe hand,
Mi mowth he kyssed curtaisly,
ffull dredfull gan I stand, 1048
I said to him : ' my lord hely,
wher þou be here lyfand ?'
And he said : ' yha, full faythfully,
þat sall þou vnderstand ; 1052
Of me no drede þou haue,
Ioseph, I am þat ilk
þat þou layd in pi graue [¹ leaf 211, bk.]
In sendell and in sylk.' 1056

(89)

I answerd þus : ' if thou be he,
Of a thing I þe pray,
þe monument þat lat me se
wharein pi body lay.' 1060

SION.

pat he þe suthe sulde say;
ffulle deply þai gun hym charge
How pat he wan oway
ffra prisoun till his large. 1032

(87)

He: "on gude friday at nyght
when I tille prisoun yhode,
Tille þe settirday about mydnyght
In my prayers I stode; 1036
In þe ayer þe prison was hyngede on
pat merred mykel my mode; [hight,
I lukede, þan saghe I by sighte
Ihesu þat dyed on rode; 1040
Tille hym gude tente I tuke,
His wisage schane so bright,
I moght no langar luke, 1043
Bott for drede felle doun right.

(88)

Vp he me raysede smertly
And toke me be þe hande,
My mouthe he kissede curtoysly,
And dredefulle gun I stande, 1048
And I sayde: 'my lorde hely,
whethir þou be here lifande?'
And he sayd: 'nay, but it am I,
Ihesu, be noght dredande; 1052
Of me na drede þou haue,
Ioseph, I am pat ilke
pat þou layde in þi graue 1055
wonden in sendelle and silke.'

(89)

And I sayde: 'sire, if þou be he,
Of a thyng I þe pray,
þe monument þou lat me see
pare þi body in lay.' [cf. 28, bk.] 1060

1033. Horst. *He (said).*
1050. Horst. *lyfande.*

ADDITIONAL.

pat he þe sothe sulde say;
Depely þai gon hym charge
Howe þat he wan away
ffro prisoune to þe large. 1032

(87)

He saide: "at gud fryday at nyght
When þat I to prisoune ȝode,
To þe satreday aboute mydnyght
In my prayers euere I stoude;
I lokid vp & sawe a sight, 1037
Ihesu þat dyed here on þe rode;
¹þe prisone depe in þe erthe was dight,
þat made me marred in my mode;
To ihesu gud tent I toke, [leaf 130]
His visage shone so bright,
I myght no lengere loke,
ffor dred I fell don right. 1044

(88)

Bot vp he raysed me full smertly
And streght he toke me by þe hande,
Mi mouthe he kissed curtesly,
And I sore adred gan stande, 1048
And I saide: 'my lorde haly,
Whethire þou be noȝt ȝit lyfande?'
And he said: 'nay, bot I am I,
Ihesu, forþi be noȝt dredand; 1052
Of me no dred þou haue,
Ioseph, I am þe same
pat þou laide in a graue 1055
And sithin for me bare blame.'

(89)

And I said: 'if þou be he,
Of one thyng þen I will þe pray,
þat monyment þou lat me se
þere pat þi body in with lay.'

GALBA.

out of that preson þan went we,
 bot how I can noght say,
 his sepulcre sone schewed he me,
 þe body was oway; 1064
 þan trowed I stedfastly
 when I had sene þat sight,
 I asked þat milde mercy 1067
 and thanked him at my might,

(90)

In aramathi he set me seine,
 and þare I saw him last;
 he bad: 'nonegate luke þou go hein
 till fourty dais be past;' 1072
 he said me 3e suld noght 3ow fein
 to pursu cristen fast;
 Sirs, operwise went I noght þeine,
 right on þis maner wast." 1076
 þan said þe ihews halely:
 "þis es a ferly fare
 to seke all oure iewry,
 slike ferlis fell neuer are." 1080

(91)

"Ely þe prophet in ful gude state,"
 þai said, "quik to heuyn 3ede,
 and moyses alswa, wele 3e wate,
 of his dede neuer we rede; 1084
 bot Ihesus was done to ded now late
 and dampned for his misdede,
 he may noght lif ogayne nanegate,
 þis es withowten drede." 1088
 Iosep sais: "meruail 3e
 þat he es risen to liue?
 to speke of his pouste,
 3e may meruail slike fine. 1092

1074. *fast*: *st* almost faded out.

1082. *heuyn*: *e* added above line in different hand.

HARLEY.

Out of þat presone þan went we,
 Bot how I kan noght say,
 His sepulcre sone schewed he me,
 þe body was oway; 1064
 þan trowed I stedfastly
 When I had sene þat syght,
 I asked þat mylde mercy 1067
 And thanked him at my myght.

(90)

In Aramathy he sett me sethen,
 And þare I saw him last;
 He bad: 'nogate luke þou go hethen
 Till fourty days be past;' 1072
 He said me yhe suld noght yhow
 To pursu cristen fast; [feyne
 Syrs, otherwise went I noght þethen,
 Ryght on þis maner wast." 1076
 þan said þe Iewes halely:
 "þis es a ferly fare
 To seke all our Iewry,
 Slyke ferlyse fell neuer are." 1080

(91)

"Ely þe prophete in full gud state,"
 þai said, "whik to heuen yhede,
 And moyses allswa, wele yhe wate,
 Of his dede neuer we rede; 1084
 Bot Ihesus was ded now late
 And damped for his mysdede,
 He may noght lyf ogayne nonegate,
 þis es withouten drede." 1088
 Ioseph says: "meruayle yhe
 þat he es rysen to lyue?
 To spek of his pouste,
 yhe may meruaille slyke fyue. 1092

*When the Jews marvelled at Christ's resurrection, Joseph told them it was
five times more wonderful that others rose with him.* 91

SION.

Oute of þe prison bathe went we,
Botte how kan I noght say,
þe sepulcre schewede he me,
Botte þe body was oway ; 1064
þan trowed I stedfastly
when I had sene þat sighte,
And cryed hym oft mercy 1067
And thanked hym at my myght.

(90)

In armathie he sette me sithen,
And þare sawe I hym laste ;
he bad nagates I suld ga þethen
Tylle fourty days ware past ; 1072
he sayde þat yhe suld yhow noght
To pursu þe cristen fast ; [feyne
Othergates was I noght had hethen,
Suthely ryght þusgates wast."
þire Iewes sayd haly : 1077
"þis es a wonder fayre,
In alle þe Iewery
Swylk selcouthe felle neuer are."

(91)

þay sayde : "saynt Hely, wele we
Alle qwyk tille heuen yhede, [wate,
And enoke yhede þe same gate,
Of hys deed noure we rede ; 1084
Ihesu was done to deed now late,
Dampned for hys mysdede,
he may noght leue ogayne nagate,
And þareof es na drede." 1088
Quod Ioseph þan : "meruayle yhe
þat he ras fra deed tille lyue ?
Othire ras thurgh hys pouste, 1091
þis aght yhe meruayle swylk fyue.

ADDITIONAL.

Out of þat prisounne both went we,
Bot on what wise can I noȝt say,
þe sepulcre þen shewed he me,
Bot þe body was clene away ; 1064
þen trowed I stedfastly
When I hade sene þis sight,
And cryed of mercy 1067
And thanked hym þat I myght.

(90)

In Aramathy he set me þo,
And þere for sothe I sawe hym last ;
He hade I suld noȝt þethen go
Till fourty dayes were come & past ;
He saide no man suld do me wo, [fast ;
þow þai prisounde me neuere so
¹And þus þoure prisounne skapped ifro,
Loke what þe hereof can cast."
þe Iuwes alle holy [¹ leaf 130, bk.] 1077
Gretly forwondred were
And saide : "in þis Iury
Siche thynges fell neuere ere."

(91)

þe Iuwes saide : "holly, wele we wate,
All quike to heuene for sothe he
And moyses went þe same gate, [þede,
Of his ded can we fully rede ; 1084
Ihesu was don to ded now late
And dampned here for his mysse-
dede,
He may noȝt lyffe in ryghtfull state,
Certes þereof vs thare noȝt drede."
Quod Ioseph : "maruayle þhe, 1089
He rosse fro ded to lyue ?
He raysed men by pouste,
Mor wondrely þen siche fyue. 1092

GALBA.

(92)

Of saint Simion wele may 3e mene,
pat kepid 3owre laws ful right,
and his two suns al haue 3e sene,
pat Caryn and Lentin hight; 1096
3e wate pai war bath ded bidene
and grauen in 3owre sight;
paire bodis, I wate withowten wene,
er raysed thurgh Ihesu might; 1100
I warand pat pai both ere
lifand in aramathi,
ay kneleand in praiere
and spekes noght sekerly; 1104

(93)

We will wend to pam, if 3e rede,
and pray pam, if pai will,
tell vs how pai er raised fro ded
and eft life lent pam till; 1108
paraurenture pai sall in pat stede
schew vs sum sertaine skill,
if pai war raised thurgh his godhed,
and what thing to fulfill." 1112
vnto paire graues went pai,
whare paire bodis war layd,
and fand pam bath oway,
als Iosep had pam said. 1116

(94)

Iosep, Annas and Caiphas,
and nichodeme alswa,
paire kownsail halely taken has
till aramathi to ga; 1120
and on þe morn furth gan pai pas,
to paire iorne pai ta;
fro þepin sexti mile it was,
and nowþer myn ne ma; 1124

HARLEY.

(92)

Of saint Symon wele may yhe mene,
pat keped yhour lawes full ryght,
And his two sons all haue yhe sene,
pat Caryn & Lentyn hyght; 1096
yhe wate pai war both ded bidene
And grauen in yhour syght;
pair bodyse, I wate withouten wene,
Er raysed thurgh Ihesu myght;
I warand pat pai both ere 1101
Lyfand in aramathy,
Ay kneland in prayere
And spekes noght sykerly; 1104

(93)

We will wend to pam, if yhe rede,
And pray pam, if pai will,
Tell vs how pai er raysed fro dede
And eft lyfe lent pam tyll; 1108
Paraurenture pai sall in pat stede
Schew vs som sertayne skyll,
If pai war raysed thurgh his godhede,
And what thyng to fullfyll." 1112
vnto pair graues went pai,
whare pair bodyse war layd,
And fand pam both oway,
Als Ioseph had pam sayd. 1116

(94)

Ioseph, Annas and Cayphas,
And Nichodeme allswa,
pair counsayle halely taken has
Till Aramathy tyll ga; 1120
And on þe morn furth gan pai pass,
To pair iorne pai ta;
ffro þethen sixty myle it was,
And nowther myn ne ma; 1124

SION.

(92)

Of saynt symeon alle may yhow mene,
pat keypd oure lawes fulle ryght;
His twa sones alle haue yhe sene, [lf. 29]
pat Caryn and Lenten hyght; 1096
Alle wate we pare ware deed bydene
And grauen in oure aller syght;
pare bodyse er noght pare I wene,
pai ras thurgh goddes myght;
In my cite pai ere 1101
Lyfand in armathy,
kneland euer in prayer,
pai speke na worde leely; 1104

(93)

Botte wende we to paim, if yhe rede,
And pray paim, if pai wille,
Schewe vs how pai ware dreuen fra
And eft putte lyfe vntille; [dede
Perchaunce pai sal schewe yhow in pis
Some resonabel skille, [steede
If pai war raysed thurgh his godehede,
And qwat thyng to fulfille."
Vnto pe graues yhede pai, 1113
pare pe bodys was layde,
And fand paim bathe oway,
Als Ioseph had paim sayde. 1116

(94)

Ioseph, Annas and Cayphas,
And Necodeme alsswa,
Halely paire counsaile taken has
Tille Aramathy to ga, 1120
pat fra paim sexti myle was,
And nouthir myn na ma;
Sone on pe morne forthe gun pai pas
paire Iourne forto ta; 1124

1097. *pare*: Horst. *pai*. 1105. Second
wende marked for erasure before *we*.

1111. MS. *goddehede*, with second *d*
marked for erasure.

ADDITIONAL.

(92)

Of saynt symeon 3he alle may mene,
pat keppid here 3our lawes right;
His two sonnes bothe haue 3e sene,
pat Caryn & Letyn hyght; 1096
Alle wote 3e wele pai dyed bedene
And also grauen in 3our sight;
paire bodys arne no3t pare I wene,
Rysyn pai are by gods myght;
pai are bothe holle & fere 1101
Lyfand in Aramathy,
Kneland in paire prayere,
pai speke no3t sikerly; 1104

(93)

Go we to paim, if pat 3he rede,
And pray paim, if it be paire wille,
To shewe howe pai are risen fro ded
And eftsones put pe life vntille;
Perchaunce pai sall shewe in pat stede
Sum sikire resonable skille, 1110
If pai were raised thurgh his godhede,
And what thyng pat pai sall full-
¹Vnto paire graues 3hede pai, [fille."
Whare paire bodys ware layde,
And fonde paim bothe away, [leaf 131]
As Ioseph hade paim sayde. 1116

(94)

Ioseph, Annas and cayphas,
And Nichodemus eke also,
Holly paire consaile taken has
To Aramathy ryght forto go, 1120
pat pethen sixty myle was,
And nouthire myle lesse ne mo;
Sone on pe morne forthe gan pai passe
On paire iourney wthouten hoo;

1116. Horst. *sayd*.

1118. Second *als* marked for erasure be-
fore *swa*.

GALBA.

pir two men in þat toune
fand þai at þe last
on bare erth kneland doun,
praiaand till god ful fast; 1128

(95)

¹ þai kissed þam als men þat þai kend
and of þam war ful fayne, [11. 63, bk.]
to iherusalem þai gert þam wend
wightly with þam ogayne; 1132
right in þe temple þai gert þame lend
and þare of þam þai fraine,
þe halidom put þai in þaire hend
to swere þe suth to sayne: 1136
“by god of israell
and by god adonay,
þe suth of þis thing vs tell
þat we ask, if 3e may; 1140

(96)

Alswa bi grete god we 3ow ath,
þat till oure faders spak,
if þat war ihesus þat raised 3ow bath,
sertayne 3e vs mak; 1144
how 3e war raised 3e schew vs rath,
þat we right trowth may tak.”
and for þir wordes þai wex ful wrath,
both gan þai tremble and quake;
till heuyn vp gan þai stare, 1149
and þan takin of þe croyce
on þaire mowthes mak þai þare
and spak with symple voyce: 1152

(97)

“Lordinges,” þai said withowten lite,
“tak vs parchemyn and pen;

HARLEY.

pir two men in þat toune
ffand þai at þe last
On bare erth kneland doune,
Prayand tyll god full fast; 1128

(95)

þai kyssed þam als men þat þai kend
And of þam war full fayne,
To Ierusalem þai gert þam wende
wightly with þam ogayne; 1132
Ryght in þe temple þai gert þam lend
And þare of þam þai frayne,
þe halydom putt þai in þair hend
To swere þe soth to sayne: 1136
“Bi god of Israel
And bi god Adonay,
þe soth of þis thing vs tell
þat we ask, if yhe may; 1140

(96)

Allswa bi gret god we yhow athe,
þat tyll our faders spak, [bathe,
If þat war Ihesus þat raysed yhow
Sertayne yhe vs make; [rathe,
How yhe war raysed yhe schew vs
þat we ryght trowthe may take.”
And for þir wordes þai wex full wrathe,
Both gan þai tremble & qwake;
Tyll heuen vp gan þai stare, 1149
And þan taken of þe croyce
On þair mowthes mak þai þare [11. 212.]
And spak with symple voyce: 1152

(97)

“Lordynges,” þai said withouten lyte,
“Tak vs parchemyn & pen;

*After they had made the sign of the cross on their tongues Carin and 95
Lentin asked for parchment and pen.*

SION.

When pai come tille pe toun,
pai fands paim at pe laste
On pe erthe bathe knelande doun,
Prayand to godde fulle faste; 1128

(95)

pai kisede paim als men pat pai
kende [leaf 29, bk.]

¹And of paim was fulle fayne,
To Ierusalem pai gert paim wende
with paim smerltly ogayne; 1132
In pe temple domini pai lende,
At pam pus bygan pai frayne,
And putted paim a buke In hende
And swere pe sothe to sayne: 1136
"By god of Irael
And by god of adonay,
pe suthe pat yhe vs telle
pat we aske, if yhe may; 1140

(96)

And by grette god we yow athe,
.
Certayne ye vs make; [rathe,
How yhe ware raisede schewe vs
pat we pe trouthe may take." 1146
And for pa wordes pai wex alle wrathe,
Bathe gun tremble and qwake;
Tille heuen vp gun pai stare,
Sythen pe taken of pe croyce
On paire tunges made pai pare
And spak with simple voyce; 1152

(97)

pai saide: "lordyngs, withouten lyte
Graunte vs parchemen and penne,

1132. Horst. *smerltly*.

1135. *hende*: first *e* above and corrected
from *a*.

ADDITIONAL.

And when pai come to toune,
pai fonde paim at pe laste
On pe erthe kneland doun,
Prayand to god full fast; 1128

(95)

[kende
pai kiste paim as men pat pai wele
And of paire lyues were full fayne,
To Ierusalem pai praide paim wende
To paire owen contrey agayne;
In templum domini gon pai lende
And pere pai gan pes two men
frayne,
A boke pai put vnto paire hende
To swere pe southe & noȝt to layne:
"By god of Israelle 1137
And by god adonay,
pe sothe pat ȝhe vs telle
pat we aske, if ȝhe may; 1140

(96)

By gret god swere sall ȝe now,
pat sumtyme to ȝoure fadre spake,
If it were ihesu pat raysed ȝowe;
pereof certayne ȝhe sall vs make,
On what wise ȝhe were raysed & howe,
pat ȝe pe sadde truthe till vs take."
pes wordes made paim forto bowe
And bothe for drede tremble &
To heuene vp gan pai stare, [quake;
And tokenynge of pe crosse 1150
Made on paire tonges bare [leaf 131, bk.]
And spake with symple voysse;

(97)

pai saide: "lordynges, vnto pis plitte
We pray ȝow for parchemyn &
penne, 1154

GALBA.

þe preueteſe we ſall ȝow write
 þat we for ſuthfaſt ken," 1156
 and ſone withowten more reſpite
 ſerely þai ſett þam þen,
 and þuſgat bigan þai to write :
 "In þe name of god, amen ! 1160
 to þe, Iheſu, we pray,
 rayſer till life fro ded,
 lat vs witneſe þiſ day
 þe might of þi godhed ; 1164

(98)

Sen we er coniornd forto tell
 þat we ſaw thurgh þi might,
 þe ſelkuths þat ofſithes byfell
 we ſall reherce ful right. 1168
 al Adams kind we war in hell,
 ful many a wafull wight,
 till on a tyme it ſo bifell
 of ſun we had a ſight ; 1172
 when we in myrkneſe ware,
 a light gan on vs leme,
 till vs it ſemed þare
 like a bryght ſunſ beme. 1176

(99)

Oure form faders þat was in wa,
 Adam and Eue hiſ wife,
 and patriarkes and prophettes ma,
 ſpak all þaire reſonſ rife : 1180
 "þiſ light eſ cumen oure ſorow to ſla,
 oure dirkneſe downe to drife,
 alſ oure lord iheſuſ ſchewed vs ſwa
 whilſ we war in life." 1184
 "þiſ light," ſaid yſai,
 "eſ ſun of þe fader of heuyn,
 in my lif ſo ſaid I
 omang mi ſawes ful euyn ; 1188

HARLEY.

þe preueteſe we ſall yhow wryte
 þat we for ſothfaſt ken." 1156
 And ſone withouten more reſpyte
 Serely þai ſett þam þen,
 And þuſgate bygan þai to wryte :
 "In þe name of god, amen ! 1160
 To þe, Iheſu, we pray,
 Rayſer tyll lyfe fro ded,
 Lat vs witneſe þiſ day
 þe myght of hiſ godhed ; 1164

(98)

Sen we er coniornd forto tell
 þat we ſaw thurgh þi myght,
 þe ſelcoutheſe þat ofſytheſe bifell
 we ſall reherce full ryght. 1168
 All Adams kynd we war in hell,
 ffull many a wafull wight,
 Till on a tyme it ſo bifell
 Of ſun we had a ſyght ; 1172
 when we in myrkneſe ware,
 A lyght gan on vs leme,
 Till vs it ſemed þare
 Lyke a bryght ſonſ beme. 1176

(99)

Oure form faders þat was in wa,
 Adam and Eue hiſ wife,
 And Patryarkes & prophetes ma,
 Spak all þair reſonſ ryfe : 1180
 "þiſ lyght eſ comen oure ſorow to ſla,
 Our dyrkneſe doune to dryue,
 Alſ oure lord Iheſuſ ſchewed vs ſwa
 whilſ we war in lyfe." 1184
 "þiſ lyght," ſaid yſai,
 "Eſ ſon of þe fader of heuen,
 In my lyfe ſo ſaid I
 Omang my ſawes full euen ; 1188

SION.

pat we pire pryuetes may writte
pat we for suthfast ken." 1156
And pai paim gaf withouthen respite
pare omange alle pa men,
And pusgate pai bygan als tite:
"In þe name of god, amen! 1160
Lorde ihesu, we þe pray,
Rayser to lyfe fra deede,
Latte vs writte ryght þis day
þe myght of þi godhede; 1164

(98)

For we er coniuorde forto telle
Thurgh pi mykel myghte [leaf 30]
þe selcouthes pat of þe byfelle
Sithen þou tille deede was dighte.
Alle Adams kyn we ware in helle,
Many a wafulle wighte,
Tille on a tyme pat it byfelle
Of þe son we had a sighte; 1172
A lightyng schewede pare
Als it ware a sons beme;
when we in mirknes ware,
A light gun on vs leme. 1176

(99)

Oure forme fadir pat was In wa,
Adam and Eue his wife,
Patriarkes and prophetes many ma,
Spake alle at anes bylyue: 1180
'þis light es comen oure sorow to slaa,
Oure dirknes down to dryue,
God hymself schewed to vs swa'
. 1184
'þis light,' sayde Isay,
'Es þe son of þe fadir of heue,
lyfand yhow þus sayde I
In my bokes fulle euen; 1188

1166. *Thong* erased before *Thurgh*.
1186. *Horst. fader . . . heue(n).*

ADDITIONAL.

þat we þes priuaytise may write
þat we trowe & sothefast kenne."
And þai þaim gaue withoute respite
Openly amonge alle men,
And right þus þai gan endyte:
"In þe name of god, Amen! 1160
Lorde ihesu, we þe pray,
Rayser to lyfe fro dede,
So late vs write þis day
þe myght of þi godhede; 1164

(98)

Gif vs grace now forto telle,
As þou art lorde so mykill of myght,
þe maruayles pat on þe befelle
Sen þat þe Iuues to dethe þe dight.
All Adam kyn we were in helle,
many a drery sorowefull wyght,
Till on a tyme pat it befelle 1171
pat of þe son we hade a sight;
A lyghtnes shyned pere
Ryght as a sonnes beme;
When we in merkenes were,
A light gun on vs leme. 1176

(99)

Oure forme fadre þat was in wo
And Eue also þat was his wife,
Patriarkes, prophetes many moo,
Alle at ones pai spake belyue:
'þis son is comen oure sorowe to slo
And done þis darknes forto dryfe,
Als god hymself shewed vs vnto
Whill þat we were alle on lyue.'
'þis lyght,' sayd ysay, 1185
'Is þe fadre son of heuene,
Lyueand þis tolde I
In my bokes full euene; 1188

1187. *þus* marked for erasure before *yhow*.

GALRA.

(100)

I prechid and said: "all neptalym land
and Zabulon land withall,
pat es als mekill to vnderstand
als fre bicomien es thrall, 1192
men in mirknes of ded walkand
light vnto pam schine sall."
pus I said whils I was lifand,
I se it now bifall; 1196
now all fulfild it es
in vs, pat prophecy:
"light schines in oure mirknes
oure thraldom forto by." 1200

(101)

Omang vs mekill mirth made we
and grete ioy for pis thing.
oure fader Simion pan come he
and tald vs new tything, 1204
he said: '3e mai mak gamyn & gle,
gude bodword I 3ow bring,
he cumes pat oure bier sall be
oway fro pis woning; 1208
right in pe temple I toke
pat barn in bath my handes,
myne eghen gan on him loke
pat sall vs bring of bandes; 1212

(102)

Thurgh pe haly gaste pus gan I say:
"lord, leue pi seruand lele
in pese to rest, lord, I pe pray,
for myne eghen saw pi hele 1216
pat pou ordand for euer and ay
omang mankinde to dele
light to schew folk night and day
and ioy to all irraele." 1220

HARLEY.

(100)

I preched & said: "all Neptalim land
And Zabulon land withall,
pat es als mykell to vnderstand
Als fre bicomien es thrall, 1192
Men in myknes of ded walkand
Lyght vnto pam schyne sall."
pus I said whils I was lyfand,
I se it now bifall; 1196
Now all fullfyld it es
In vs, pat prophecy:
"Lyght schynes in our myrknes
Oure thraldom forto by." 1200

(101)

Omang vs mykell myrthe made we
And gret ioy for pis thing.
Our fader Symon pan come he
And tald vs new tything, 1204
He said: 'yhe may mak gamen & gle,
Gud bodword I yhow bryng,
He comes pat our bier sall be
Oway from pis wonyng; 1208
Ryght in pe temple I toke
pat barn in bath my handes,
Myne eghen gan on him luke
pat sall vs bryng of bandes; 1212

(102)

Thurgh pe haly gast pus gan I say:
"Lord, leue pi seruand lele
In pese to rest, lord, I pe pray,
ffor myne eghen saw pi hele 1216
pat pou ordand for euer and ay
Omang mankynd to dele
Lyght to schew folk nyght & day
And ioy to all israele." 1220

*After Simeon had seen the child Jesus in the Temple, he besought God 99
to let him die in peace.*

SION.

(100)

I prophetede : "neptalym lande
And Zabulon withalle,
pat es als mykill at vndirstande
Als fre become thralle, 1192
Men of paire folke in myrke walkande
Tille paim light schyne sal."
pat I sayd wils I was lyfande,
I see it now byfalle; 1196
Right now fulfild it es
In vs, pat prophecy:
"Lyghte schynes In oure myrknes
Oure thraldome forto by." [cf. 30, bk.]

(101)

And we made alle grette myrite
Of pat light schewyng.
Oure fadir Symeon pan come he,
Brought vs in a newe tithyng,
He sayd : 'makes al gamen and gle,
Gude tythandes I yhow brynge,
He es comen pat sal oure byer be
ffra pis laythe wonyng; 1208
In þe temple I hym take,
A barne borne in my handes,
My eghen gun on hym luke
pat sal vs brynge of bandes; 1212

(102)

pus gert þe haly gaste me say :
"Leue now þi seruauant leele
In pees to reste, lorde, I þe pray,
ffor myn eghen saghe þi hele 1216
pat pou ordaynde for euer and ay
Omenge mankynde to dele
Lighte to schewyng of folke to-day
and Ioye tille Israell." 1220

ADDITIONAL.

(100)

¹ I prophecyed by Neptalym lande
And by zabulon alegged withall;
And is þus myche to vndrestande,
þat on fre man sall bye alle thralle;
Vnto folke in merkenes dwellande,
To paim pis lyght shyne 3it it shalle;
pat I saide whils I was lyfande, 1195
Nowe se I wele þat it sall falle;
Right nowe fullfilled is [cf. 12. 132, bk.]
In vs þe propheeye :
"Lyght shynes in merkenes.
Oure thraldome forto bye." 1200

(101)

And we made gret solempnyte,
When we sawe þat lyght shynynge.
Oure fadre symeon þen come he
And with hym brought a newe
tithyng, 1204
He saide : 'loke 3e make gam & gle,
ffull gude tithynges nowe I brynge,
He is comen pat sall oure byere be
To fetcche vs fro þis foule wonyng;
In þe temple ihesu I toke 1209
And helde hym in my handes,
Myn eyne on hym gan loke
þat salle lawse alle oure bandes;

(102)

þe holy gost þus gart me say : 1213
"Leue now here þi seruante lealle
In pees & rest, lorde, I þe pray,
ffor myn eyen haue sene þi hele
þat þowe ordand for euere & ay,
And amanges mankynd gan dele
Lyght to þe shewyng of þi folke, Isay,
And ioy to men of yraelle."

1211. *Men on h* erased at beginning of line.

GALBA.

pe saintes pat ful ill ferd,
ilk one in paire degre,
when pai pir tithinges herd,
made grete solempnite. 1224

(103)

¹ Ane said pan pat semyd bi liknes
ane hermyt in pouer state,
what he was spird we more and les,
and he answerd pusgate : [¹ leaf 64]
'a voice criand in wildernes, 1229
and Iohn pe Baptist I hate,
of syns I prechid forgifnes
thurgh baptyme gifen now late ;
when pat he come me by 1233
pat vs fro wa sall wyn,
"pis es goddes lamb," said I,
"pat wastes pe werldes sin." 1236

(104)

I baptist him right with my hend
in pe water of flom Iordan,
pe haly gaste on him gan lend
in a dowue liknes pan, 1240
pe voice of pe fader doun was send
and pus to speke bigan :
"pis es my son withowten end,
herkins him ilk man, 1244
in whilk sun me likes best."
pus am I foreriner
to schew 3ow signes of rest,
bese faine, he es noght ferr.' 1248

(105)

And sone when Adam herd him say
of pe flum baptissing,
he said : 'my son seth, I pe pray,
tell vs a litill thing ; 1252

HARLEY.

pe saintes pat full ill ferd,
Ilk one in pair degre,
when pai pir tythynges herd,
Made gret sollempnite. 1224

(103)

Ane said pan pat semed by lyknes
Ane hermyte in pouer state,
What he was spyrd we more & les,
And he answerd pusgate : 1228
'A voyce cryand in wildernes,
And Iohan pe baptyst I hate,
Of synnes I preched forgifnes
Thurgh baptyng gifen now late ;
when pat he come me by 1233
pat vs fra wa sall wyn,
"pis es godes lamb," said I,
"pat wastes pe worldes syn." 1236

(104)

I baptyst him ryght with my hend
In pe water of flom Iordan,
pe haly gast on him gan lend
In a dowfe lyknes pan, 1240
pe voyce of pe fader doune was send
And pus to speke bygan :
"pis es my son withouten end,
Herkens him ilk man, 1244
In whilk sun me lykes best."
pus am I forthermer
To schew yhow signes of rest, [10.212, bk.]
Bese fayne, he es noght fer.' 1248

(105)

And sone when Adam herd him say
Of pe flum baptyssyng,
He said : 'my son Seth, I pe pray,
Tell vs a lytell thing ; 1252

*Adam was reminded by the prophecy of John the Baptist that his son 101
Seth had formerly journeyed to Paradise to fetch the Oil of Mercy for him.*

SION.

þe sayntes þat war in handes
Made greete solempnite
ffor Ioy of þire tithandes,
Ilk ane in hys degree. 1224

(103)

Ane come þare þan þat semede by
Ane heremete pure of state, [liknes
what he was spired we mare and les,
and he answarde þusgate: 1228
'I voice criande in wildirnes,
And Iohan Baptist I hate,
Of synnes I prechede forgifnes
Thurgh baptyme gyuen now late;
I saghe h . . . ¹
þat vs fr . . .
þis es g . . .
þat dus . . .

(104)

And I hy . . .
In þe . . .
þe haly . . .
In a d . . .
þe fadr . . .
And þar . . .
þis es . . .
Lithes . . .
In wh . . .
þus a . . .
At sch . . .
Bes . . .

(105)

Whe . . .
Of þ . . .
He . . .
T . . .

[leaf 32]

ADDITIONAL.

þe sayntes þat were in bandes
Made gret solempnite
ffor solace of þes sondes,
Ilk one in þaire degree 1224

(103)

þen come on forth þat beliknes [14.132, bk.]
Semed an hermyte of pore estate,
What he was asked more & lesse,
And he agayne answerd þusgate:
'A voyse cryand in wildrenes,
Iohn Baptiste for sothe I hate,
Of synnes I preched forgifnes 1231
Thurgh baptym þat is gyfen late;
I sawe hym come me by
þat vs fro wo sall wyne,
"þis is gods lombe," saide I,
"þat dos away worldes synne;"

(104)

And I, Iohn, baptist hym with my
In þe watre of flom iordane, [hende
þe holy gost on hym gan lende
In likenes of a doue anon, 1240
þe fadres voyse done gan descende
And þes wordes sayde he ilk one:
"þis is my dere son withouten ende,
ffor whom sall made be mykill
In whome me likes best, [mone,
No thyng is to me darre; 1246
I brynge bode of þour rest,
Bes glad, he is noȝt farre." 1248

(105)

When Adam herde Iohn baptiste say
And speke of þe flom baptisyng,
He sayde: 'son, swithe I þe pray,
Telle vs here a litille thyng; 1252

1229. MS. *in d*, with *d* marked for erasure.
¹ Here a leaf (31) has been torn out
from the Sion College MS. containing 69

lines,—a small strip of leaf with the begin-
ning of a few lines remaining.

GALBA.

in erth lifand, seke when I lay,
 I had a grete langing ;
 till paradis pou toke pe way
 oile of mercy me to bring ; 1256
 all if pou gat none pare,
 vntill vs 3it may pou tell
 what pou had to answare
 of mighell, goddes angell.' 1260

(106)

þan said seth : 'I stode lang and praid
 at pe 3ates of paradise,
 and ane angell þan to me said
 þir wordes on þis wise : 1264
 "trauell þe noght on þis manere,
 herof no help may rise,
 pe oile of pe tre of mercy here
 gettes pou by nonkins prise ; 1268
 bot if it be at pe last
 þat pe nowmber may fullfill,
 fyue thowsand 3eres be past
 and fyue hundreth partill, 1272

(107)

Goddes sun sall þan vntill erth cum
 to mend pi faders mys,
 he sall be baptist in pe flom
 and bring 3owre bale to blis ; 1276
 of pe oile of mercy þai sall haue sum
 þat he haldes for his,
 þai þat with noy er now bynom
 sall win to welth Iwis." ' 1280
 both patriark and prophete
 all thanked þai god at anes
 þat cumes, als he gan hete,
 to win vs fro þir wanes. 1284

HARLEY.

In erth lyfand, seke when I lay,
 I had a gret langyng ;
 Till Paradyse pou toke pe way
 Oyle of mercy me to bryng ; 1256
 All if pou gat none pare,
 vntyll vs yhit may pou tell
 What pou had to answare
 Of Michael, godes aungell,' 1260

(106)

þan said Seth : 'I stode lang & prayd
 At pe yhates of Paradyse,
 And ane aungell þan to me said
 þir wordes on þis wyse : 1264
 "Trauell þe noght on þis manere,
 Hereof no help may ryse,
 pe oyle of pe tre of mercy here
 Gettes pou by nonkyns pryse ;
 Bot if it be at pe last 1269
 þat pe nowmbre may fullfyll,
 ffyue thowsand yheres be past
 And fyue hundreth paretyll, 1272

(107)

Godes son sall þan vntyll erth com
 To mend pi faders mys,
 He sall be baptist in pe flom
 And bring yhour bale to blys ;
 Of pe oyle of mercy þai sall haue som
 þat he haldes for his,
 þai þat with noy er now bynom
 Sall wyn to welth Iwys." ' 1280
 Both Patryarke and prophete
 All thanked þai god at anes
 þat comes, als he gan hete,
 To wyn vs fro þir wanes. 1284

1271. on margin of MS. in later hand :
ffyue thousand V. honderde.

SION.

ADDITIONAL.

In erthe lyueand seke I lay,
To dye I had full gret longynge ;
My son to paradise went his way
þe ole of mercy forto brynge ; 1256
Come forthe my son so dere,
Sum dele nowe þou vs telle
Of saynt Michel answere,
þat pere was gods angelle.' 1260

(106)

¹Seth sayd : 'longe stoude I in
At þe 3ates of paradise ; [prayer
At þe last an Angell come me nere
And said : " childe, þou art no3t
wise, [1 leaf 133] 1264
Trauayle þe no3t in pis manere,
þare may no helpe pereof arise,
þe oleo of þe tre of mercy here
þou getis it no3t in nonkyns wise ;
Bot it sall be at þe last, 1269
When pis nombre is filled,
ffyue thousand 3eres sall be past
And fyue hondret 3ere peretille,

(107)

þen sall gods son to þe erthe come
Ryght forto bye pi fadres myasse
And be baptist in þe fione 1275
To brynge pi fadres bale to blisse
Of þe ole of mercy þou sall haue som
And alle þat ben holden as his,
Alle þat here are in pis dongoune
He sall paim brynge to welthe I-
Patriarke and prophete [wisse."
Alle thanked god at ones
þat comes, als he gan hete, 1283
To brynge paim of þes wones.

1286. of above line.

104 *Soon after that Satan, the master in hell, ordered the porter to open the gates and allow Jesus of Israel to come in.*

GALBA.

(108)

Sone efter þat spak satanas,
þat mayster was in hell,
and said till him þat porter was
whare we presons gan dwell : 1288
'opin 3owre 3ates, lat him in pas,
ihesus of irraell !
sen he him god sun maked has,
in wa here sall he well ; 1292
he es made of manhede
for all his frankis fare,
in my hert haue I drede
for dedis he has done are ; 1296

(109)

¹ He has oft put me fro my pray,
ful dere now bese it boght,
þam þat I turned vntill oure lay
has he gert chaunge þaire thoght,
he has me tenid and trauerst ay
in all þe werkes I haue wroght,
and many sawles gert wend oway
þat I till vs had broght.' 1304
he asked whethir þis be he
þat cald lazarus vs fra,
þat we had in powste,
and þai said ilk ane, '3a.' 1308

(110)

'Satan,' þai said, 'we þe forbede
in all thynges þat we may,
bring him noght hider for no nede,
bot haue him hepynt oway ; 1312
for cum he here, we haue grete drede
þat alls sall we say ;

HARLEY.

(108)

Sone efter þat spak Sathanas,
þat maister was in hell,
And said tyll him þat Porter was
whare we presons gan dwell : 1288
'Open yhour yhates, lat him in pas,
Ihesus of Israel !
Sen he him god son maked has,
In wa here sall he dwell ; 1292
He es made of manhede
ffor all his frankys fare,
In my hert haue I dred
ffor dedes he has done are ; 1296

(109)

He has oft put me fro my pray,
fful dere now bese it boght,
þam þat I turned vntyll our lay
Has he gert chaunge þair thoght,
He has me tende and trauerst ay
In all þe werkes I haue wroght,
And many saules gert wend oway
þat I tyll vs had broght.' 1304
He asked whether þis be he
þat called Lazarus vs fra,
þat we had in pouste,
And þai said ilk ane, 'yha.' 1308

(110)

'Sathan,' þai said, 'we þe forbede
In all thynges þat we may,
Bryng him noght hyder for no nede,
Bot haue him hethen oway ; 1312
ffor come he here, we haue gret drede
þat all sall we say ;

¹ Large flourish above in yellow and black in form of oak leaf, with comic face at lower end of leaf.

But other devils forbade Satan to bring in Christ, since his presence would destroy the dominion of hell. 105

SION.

ADDITIONAL.

(108)

þan anon spak sathanas,
þat was maystre of alle helle,
And saide to hym þat portere was
þere as þe prisons were dressed to
dwelle : 1288

‘Open þe ȝhates & lat in passe
Ihesu crist of israelle !
He þat gods son hym maked has,
Hidre sall he com full snelle; 1292
He is man in pure manhede
ffor all his frankishe fare;
“Mi saule of þe dethe has drede,”
þus sayde ihesu full ȝhare; 1296

(109)

¹Ofte has he refte fro me my pray,
And nowe full dere it sall be
bought, [1 leaf 133, bk.]
þos þat I turned till oure lay, [thought,
Anon he gart pain turne paire
He has me tened & traust ay
In alle þe workes þat I haue
Saules fro vs he had away [wrought,
þat I hade vnto vs brought.] 1304
þat outhire deuyl sayd : ‘is pis he
þat called lazare vs fra,
þat was put in oure pouste?’
And sathanas sayde, ‘ȝhay.’ 1308

(110)

He sayd : ‘satan, I þe forbede
On alle thynghes þat I may,
Brynge hym tille vs for nakyn nede,
Botte haue hym forthe oway; 1312
ffor come he here, I haue greete drede
we sal say waloway !

1312. MS. *forthe hym*, but the change of order is indicated.

(110)

‘Lat be, sathan, I þe forbede
In als mykill as I may,
Brynge hym noȝt hidre for no nede,
Bot fast þat he were hethen away;
ffor come he hidre, I haue gret drede
þat we mon synge alle wele
away !

1295. *ha* erased after *saule*.

1304. *bought* erased before *brought*.

106 "*He is a powerful swain," they said, "and he will lead away from us whatever he pleases and leave us in pain for aye."*

GALBA.

all þat him likes heþin will he lede
and we be pined for ay ; 1316
he es a strenkithi swayn,
when we all might noght hald
a wofull sawl ogayne,
when he did noght bot cald. 1320

(111)

¹ Sen he was slike and was bot man,
to þe, satanas, we say, [¹ leaf 64, bk]
wenes þou, wrtht, to maister þan
both god and man verray ? 1324
trowes þou þat þou close him can
þat he ne sall win oway,
þat his pouer seruand fro þe wan
and was dampned for ay ?' 1328
þan answerd satanas :
' of him haue I no drede,
I knaw wele what he was
and what life he gan lede ; 1332

(112)

His fourty dayes when he had fast,
þat tyme him tempid I ;
and to þe iews counsailes I cast
þat pai suld ger him dy ; 1336
when pilat wald þat he had past,
I egged him egerly,
till he was hanged at þe last
with oþer theues him by ; 1340
and þarfore als I ȝow say,
ordans for him a stede,
he cumes heder þis day,
by þis I hald hym dede.' 1344

(113)

þus als pai gan togeder chide,
a voice spak loud and clere :

HARLEY.

All þat him lykes hethen will he lede
And we be pyned for ay ; 1316
He es a strenkithy swayne,
when we all myght noght hald
A wafull saule ogayne,
when he did noght bot cald. 1320

(111)

Sen he was slyke & was bot man,
To þe, Sathanas, we say,
wenes þou, wreche, to maister þan
Both god & man verray ? 1324
Trowes þou þat þou close him kan
þat he ne sall wyn oway,
þat his pouer seruand fro þe wan
And was damped for ay ?' 1328
þan answerd Sathanas :
' Of him haue I no drede,
I knaw wele what he was
And what lyfe he gan lede ; 1332

(112)

His fourty days when he had fast,
þat tyme him temped I ;
And to þe Iewes counsailes I kast
þat pai suld ger him dy ; 1336
when Pilate wald þat he had past,
I egged him egerly,
Till he was hynged at þe last
with other theues him by ; 1340
And þarfore als I yhow say,
Ordawns for him a stede,
He comes hyder þis day, [¹ leaf 213]
Be þis I hald him dede.' 1344

(113)

þus als pai gan togyder chyde,
A voyce spak loud & clere :

*But Satan believed that Christ was dead and had lost his divine power 107
if he was coming down to hell.*

SION.

Alle pat here er hethen sal he lede
and we be prynede for ay; 1316
He es a myghty swayne,
whe we twa myght noght halde
A caytif saule ogayne,
when he did noght bot calde. 1320

(111)

Sithen he was swilke pat was bot
pou, satanas, I say, [man,
with myghte wenés pou to mayster pan
Bathe god and man verray? 1324
wenés pou pat lorde enclose pou kan
pat he ne sal wyn oway, [wan
Sithen his poure seruaunt he fra pe
pat was dampned for ay? 1328
And pan sayde satanas:
'Of hym haue pou na drede,
I knawe wele what he was
And what lyfe he gun lede; 1332

(112)

his fourty days whe he gun faste
I tempte him sykerly;
¹I procurde alle pe Iewes fulle faste
pat pai sulde ger hym dye; 1336
when Pilate walde pat he had paste,
I egede ay egerly, [leaf 32, bk.]
Tille he ware hynged at pe laste
On a rode rewefully; 1340
And pefore I pe say,
Ordayne fore hym a stede,
He comes tille vs pis day,
By pis I halde hym dede.' 1344

(113)

And whils pe fendes straue psgats,
A voice spake loude and clere:

1318. Horst. *wehe(n)*.

1333. *he* above line; *wehe*: Horst. *wehe(n)*.

1345. Horst. *pugate*.

ADDITIONAL.

Alle pes soules will he with hym lede,
And pan sall we be pyned for ay;
He is a myghty swayne,
When we two myght noght halde
Lazare saule agayne,
And he did noght bot called. 1320

(111)

Sen he did so pat was bot man,
pou wreched wyght, to pe I say,
Who myght maistre hym nowe pan
pat is bothe man & god veray?
Sen he his seruaunte fro vs wan 1325
pat was dampned hidre for ay,
Wenés pou, wreche, pat pou nowe can
Holde hym he suld noght wynaway?
pen sayde sir satanas: 1329
'ffelawe, haue pou no drede,
I knowe wele what he was
And what lyue he gan lede; 1332

(112)

His fourty dayes pat he fast [leaf 134]
I hym temped sikirly;
I procurde alle pe Iuwes full fast
pat pai suld dresse hym forto dye;
When Pilat wolde pat he had past,
I stirde pe Iuwes full egrely,
Till he was hanged at pe last
Vpon pe rode full rufully; 1340
And pefore I pe say,
Ordayne for hym a stede,
He comes till vs pis day,
Be pis I holde hym dede.' 1344

(113)

And whille pe fendys made all pis
dray, [& clere:
pere spake a voyse bothe loude

GALBA.

‘3e princes, I bid 3e opin wide
 3owre endles 3ates here, 1348
 þe king of blis now in sall glide.’
 and þan spac lucifere :
 ‘satanas, turn him ogayn þis tide,
 als þou lufes me dere.’ 1352
 þan satanas sperd þe 3ates
 and his felows he cald :
 ‘haldes him þareout algates,
 or we foreuer be thrald.’ 1356

(114)

þan said saint dauid þare he lay
 vnto þai sayntes all :
 ‘in erth lifand þus gan I say
 als I se now byfall; 1360
 þat god has made, þis es þe day,
 mak ioi þarin we sall;
 brasen 3ates he brac for ay
 and Iren barres ful small; 1364
 fro waies of wilsumnes,
 I tald, he has þam taken ;
 I se now suth it es,
 he has vs noght forsaken.’ 1368

(115)

¹ þan on þis wise said ysai :
 ‘whils I had life in land,
 on þis same maner þan said I,
 whoso kowth vnderstand : 1372
 “ded men þat in þaire graues ly
 sall rise and be lifand,
 al sall mak Ioy and melody
 þat erth has in his hand.” 1376
 eftsones I said alwa
 to ded : “whare es þi myght,
 sen he fetches vs þarfra?”
 now se I all þis right.’ 1380

¹ Large flourish in yellow and black with bearded face of man.

HARLEY.

‘yhe princes, I byd ye open wyde
 yhour endeles yhates here, 1348
 þe kyng of blys now in sall glyde.’
 And þan spac Lucifere :
 ‘Satanas, turn him ogayne þis tyde,
 Als þou lufes me dere.’ 1352
 þan sathanas sperd þe yhates
 And his felawes he cald :
 ‘Haldes him þareout allgates,
 Or we foreuer be thrald.’ 1356

(114)

þan said saint Dauid þare he lay
 vnto þa saintes all :
 ‘In erth lyfand þus gan I say
 Als I se now bifall; 1360
 þat god has made, þis es þe day,
 Mak ioi þarein we sall;
 Brasen yhates he brak for ay
 And Iren barres full small; 1364
 ffro wayes of wilsomnes,
 I tald, he has þam taken ;
 I se now soth it es,
 He has vs noght forsaken.’ 1368

(115)

þan on þis wise said Isay :
 ‘whils I had lyf in land,
 On þis same manere þan said I,
 whoso couth vnderstand : 1372
 “Ded men þat in pair graues ly
 Sall ryse & be lyfand,
 All sall mak ioi & melody
 þat erth has in his hand.” 1376
 Eftsones I said allswa
 To ded : “whare es þi myght,
 Sen he fecches vs þarefra?”
 Now se I all þis ryght.’ 1380

*But Satan and his fellows barred the gates fast, while David and Isaiah 109
repeated prophecies about the glory and majesty of God.*

SION.

'I bid yow, prynces, vndo yhoure
Endles yhates remous here, [yhates,
ffor þe kyng of glorie þat al ille abats
Comes;'] and þan spake lucifere :
'Ryse, satan, ger hym gange his gats,
Als þou ert me leue and dere.' 1352
pire prynces þa yhates sperde at þe laste
And alle his feres he callede :
'ffende pire yhates and bare þam faste,
Or we for euer be thrallde.' 1356

(114)

And þan sayd dauid þare he lay
Vntille pire sayntes alle :
'In erthe lyfande þus gun I say,
I see it now befalle; 1360
þat god has made, þis es þe day,
Make myrthe and Ioye we salle;
ffor brasen yhates god brake for ay
And iren barres withalle; 1364
ffra wayes of wilsomnes,
I sayd, he haues paim taken;
I sce now sothe it es, [leaf 33]
He haues vs noght forsaken.' 1368

(115)

And þan sayd saynt Isay :
'þus whils I lyfede in lande,
Right on þis wise prophete I,
whaso cuthe vndirstande : 1372
"Deede men þat in þaire graues ly
Salle ryse vppe and be lifande,
Alle salle make Ioye and melody
þat erthe haues in hys hande."
Eftsones I sayd alsswa 1377
Tille deede : "whare es þi myghte,
Deede sen he fotchede vs fra 1379
Tille life?" sayde I noght ryghte?"

1348. *remous*, scribal error for *remouf* (?).

1354. *calde* marked for erasure.

1359. *lyfande* : *f* above line.

ADDITIONAL.

'þou, prince, I bidde withouten nay,
Vndo þes 3ates anon right here,
þe kyng of blisse comes in þis day.'
And þen anon spake lucifere :
'Sathanas, sparre þe 3ates, I þe pray,
Lat hym no3t in be no manere.'
þe prince of helle þe 3ates he sparde
And his felowes gan calle :
'Bot þes 3ates be wele bared,
fforeuere we mon be thralle.' 1356

(114)

þan said Dauid pere he lay
To þes sayntes gret & smalle :
'In erthe lyueand þen gan I say,
þat I saide þen nowe is befalle,
It is befallen þis day; 1361
Makys myrthe no3t one bot alle;
ffor brasyn 3hates god brake for ay
And yrenen bandes brast wit3alle;
ffro ways of wildrenes 1365
His seruantes has he taken;
I see nowe sothe it is,
He has vs no3t forsaken.' 1368

(115)

And after þis sayde ysay : [leaf 134, bk.]
'Whiles I lyueand was in land,
Ryght on þis wyse prophecye I,
Whaso it kan vndrestand : 1372
"Dede men þat in paire graues lye
Rise þai sall & be lyueand,
Alle shall make ioy & melody
þat erthe thurgh ded þus has in
And 3hitte I sayde also : [hand.]
"Ded, where is þi myght 1378
Sen þou lyue takes vs fro?
To lyue þou ledes vs ryght."

1354. *Alle* erased after *And*; *gan* above line.

110 *Finally a voice spake hideously like a blast of thunder and commanded them to open their gates so that the*

GALBA.

(116)

A voice spak pan ful hidosely,
als it war thonors blast:
'vndo 3owre 3ates biliue, bid I,
pai may no langer last, 1384
pe king of blis cumes in 3ow by.'
pan hell a voice vpkast:
'what es he pat pai say in hy?
he sall be set ful fast.' 1388
pan said dauid: '3e ne wate
how pat I said pus right,
"he es lord of grete state,
in batayle mekill of might;" 1392

(117)

pe king of blis, trewly I tell,
right at pi 3ates standes,
he has bihalden fro heuyn to hell
pe sorow of his seruandes. 1396
parfore vndo, pou fende so fell,
pi 3ates right with pi handes,
pe king of blis cumes in ful snell
to bring vs fro pi bandes 1400
thurgh might of his godhede.'
pan ihesus strake so fast,
pe 3ates in sunder 3ede
and Iren bandes al brast. 1404

(118)

He kyd pat he was mekill of might,
pe fendes pouste he felled,
all lemid pat lathly lake of light
pat with mirknes was melled. 1408
when all pe saintes saw pat sight
pat in pat dongon dwellid,
none durst speke a word on hight,
bot ilk one softly tellid: 1412

HARLEY.

(116)

A voyce spak pan full hydusly,
Als it war thonours blast:
'vndo yhour yhates bilyue, byd I,
pai may no langer last, 1384
pe kyng of blys comes in yhow by.'
pan hell a voyce vpkast:
'what es he pat pai say in hy?
He sall be sett full fast.' 1388
pan said Dauid: 'yhe ne wate
How pat I said pus ryght,
"He es lord of gret state, 1391
In batayle mykell of myght;"

(117)

pe kyng of blys, trewly I tell,
Right at pi yhates standes,
He has bihalden fro heuen to hell
pe sorow of his seruandes. 1396
parfore vndo, pi fende so fell,
pi yhates ryght with pi handes,
pe kyng of blys comes in full snell
To bryng vs fro pi bandes 1400
Thurgh myght of his godhede.'
pan Ihesus strake so fast,
pe yhates in sonder yhede
And Iren bandes all brast. 1404

(118)

He kyd pat he was mykell of myght,
pe fendes pouste he felled,
All lemyd pat lathly lake of lyght
pat with myrknes was melled.
When all pe saintes saw pat syght
pat in pat dongeon dwelled,
None durst speke a word on hyght,
Bot ilk one softly telled: 1412

SION.

(116)

A voice spak þan ful hydusly,
 Als it ware a thunner blaste:
 'Vndo yhoure yhates,' it sayd,
 þai may na langer laste, ['smerly,
 Kyng of glori byhoues cum In
 þareby.'

And helle a voyce þan gan vpeaste:
 'what es he, þat kyng of glory?

He sal be sette fulle faste.' 1388

Daude sayde: 'whethir þou ne wate,

Als I prophetede righte,

"A lorde of ful greete state,

In batel mykel of fighte;" 1392

(117)

He es kyng of glory, þat I telle,

þat at þe yhates standes,

And he behelde fra heuen tille helle

þe sorow of his seruandus. 1396

Vndo þarefore, þou fende felle,

þe yhates withe þi handes, [leaf 33, bk.]

for kyng of glory comes fulle snelle

To bryng vs oute of bandes 1400

Thurgh myght of hys godhede.'

Ihesu þan strak so fast

þat þe yhates insonder yhede

And þe Iryn barres al tobrast. 1404

(118)

he mustered he was mekel of myght,

þe fendes pouste he fellyd,

Alle lemed þat lathely lak of lyght

þat was with myrknes melled. 1408

When alle þe sayntes saghe þat syght

þat in þat dongeoun duelled,

Nane durst a worde speke heghe on

Bot ilk an softly telled: [light,

1399. Second *fulle* marked for erasure.

1410. Second *þat* above line.

ADDITIONAL.

(116)

þan spake a voyse full hydously,

Ryght as it were a thonor blast:

'Vndo þoure zates delyuerly, 1383

ffor certes no langre sall þai last,

þe kyng of blisse here comes in hye.'

And helle a voyse agayne gan cast,

'What is þat kyng?' alle gan þai crye,

'Here he sall be sette full fast.'

Dauid sayde *with*outen were: 1389

'As I prophecyde ryght,

"A lorde of gret powere,

In batell mykill of myght;" 1392

(117)

He is þat kyng þat I of telle,

And at þes zates now standes

He behelde fro heuene till helle [here,

þe sorowe of his seruantes dere.

Vndo þes zates, þowe fende so felle,

Go & vnbarre þe zates sere, 1398

þe kyng of blisse comes full snelle

To lyuere vs thurgh his gret powere,

With þe myght of his godhede.'

Ihesu þaim helped so fast,

þe zates asondre zede

And alle þe barres tobrast. 1404

(118)

[myght,

¹ He showed þat he was mykill of

þe fendes poustye þere he felled,

All lightened þat before laked light

þat *with* merkenesse before had

melled.

[¹ leaf 135]

When alle þe sayntes sawe þat sight

þat in þat depe dongon duelled,

Non durst speke on worde on hyght,

Bot priuely þus ilk one þai spelled:

GALBA.

'welkum, lord, vntill vs,
ful lang here has vs thoght;
blissed mot pou be, ihesus,
ful dere pou has vs boght.' 1416

(119)

He lowsed pan paire bandes all [14. 65]
pat lang had bunden bene,
he made pam fre pat are war thrall,
of care he clensed pam clene; 1420
pe fendes pat saw slike light bifall
ware none bifore was sene
said: 'we er clomsed grete and small
with 3one caytef so kene.' 1424
ane sais pat mikel him dredes:
'what ertou schewes slike might
and es so mekill in dedes
and semes so litell in sight? 1428

(120)

Sen pou was man, on what manere
was godhede in pe hid? [here?
was pou noght ded? what dose pou
slike maistris neuer was kyd; 1432
we fendes war all ful fayn in fere
when pe iews to ded pe did;
how ertou put to slike powere,
and slike tene vs bytid? 1436
pe sawles pat vs war sent
has pou won hepin oway,
pou has vs schamly schent
and priued vs of oure pray.' 1440

(121)

pan ihesus sone toke satanas,
pat are was lord and sire,
and him in thralldom bunden has
to brin in endles fire. 1444

HARLEY.

'welcom, lord, vntyll vs,
ffull lang here has vs thoght;
Blyssed mot pou be, Ihesus,
ffull dere pou has vs boght.' 1416

(119)

He lowsed pan pare bandell all
pat lang had bonden bene,
He made pam fre pat are war thrall,
Of care he clensed pam clene;
pe fendes pat saw slyke lyght bifall
whare none before was sene
Said: 'we er clomsed gret & small
with yhone kaytyf so kene.' 1424
Ane says pat mykell him dredes:
'what ertow schewes slyke myght
And es so mykell in dedes 1427
And semes so lytell in syght?

(120)

Sen pou was man, on what manere
was godhede in pe hyd? [here?
was pou noght ded? what dose pou
Slyke maistryse neuer was kyd;
we fendes war all full fayne in fere
when pe Iewes to ded pe dyd;
How ertow put to slyke powere,
And slyke tene vs bityd? 1436
pe saules pat vs war sent
Has pou won hethen oway,
pou has vs schamely schent [14. 213, bk.]
And pryued vs of our pray.' 1440

(121)

pan Ihesus sone toke Sathanas,
pat are was lord & syre,
And him in thralldom bunden has
To bryn in endeles fyre. 1444

SION.

' Welcom, lorde, vnto vs,
fful lang þan has vs thoght;
Blyssed be þou, swete Ihesus,
fful dere þou haues vs boght.' 1416

(119)

And he vndyd paire bandes alle
þat þai with bunden had bene,
And made þaime fre þat are was
thralle, 1419

And of care clensed þaime clene;
þe fendes þat sawe swilk light byfalle
þare nan byfor was sene [smalle
Sayde: 'we er ouercomen greete and
with yhon warloghe, we wene.'

Ane spyrrs and mekyl he dredes:
'What art þou þat schewes swilk
þat es swa mykel in þi dedes [myght,
And schewes swa littel to sighte? [leaf 84]

(120)

þou þat was man, on what manere
was godhede in þe hidde? [here?
was þou noghte deede? what dus þou
was neuer swylke maystrys kydde;
We fendes alle ware we fayne in fere
when þe Iewes tille deede þe didde;
How ert þou putte to swilk powere,
And slike tene vs betydde? 1436

was neuer na saule vs sente
þat he ne wiste of oure play,
þou haues vs schamely schente
And pryued vs oure pray.' 1440

(121)

þan Ihesu Criste toke Satanas,
þat are was lorde and sire,
And hym in thralldom bunden has
At brynne in endles fire. 1444

1430. MS. *goddhede*, with second *d*
marked for erasure.

1440. Second *pray* marked for erasure.

ADDITIONAL.

' Lorde, welcome till vs,
ffull lange vs has þe thought;
Blessed be þou, iesus,
ffull dere þowe has vs bought.' 1416

(119)

And he vndide paire handes alle
þat þai bonden by hade bene,
He made þaim fre þat ere were thralle,
And of pairekare þaim clensed clene;
þe fendes þat sawe hes workes alle
þat neuere byfore non siche had
sene

Sayde: 'we are venkesht gret & smalle
With 3ond warlow3, as we wene.'

þen sayde þe fende þus nedys: 1425
'What artowe shewes siche myght,
þat is so gret in dedes

And comes so small in sight? 1428

(120)

þowe þat was man, in what manere
Was godhede in þe hydde? [here?
Wastowe noght ded? what dos þou
Neuereheresichemaistry was kidde;
We fendes were fayne alle yfere

When þat þe Iuwes to dethe þe did;
Howe artowe put to siche powere,
And siche tene has to vs betidde?
Was neuere saule till vs sent 1437

þat þou ne hast fette away,
þou has vs shamely shent
And priued vs of oure pray; 1440

(121)

[1 ff. 135, bk.]

¹ And taken here sire sathanas,
þat ere þis tyme was lorde & sire,
And in thralldame thrist hym þou has
fforto brenne in endelesse fire.'

GALBA.

þan said þe fendes þat with him was
ful of anger and of ire :
'satan, þou has vs lorn, allas,
þou did noght oure desire ; 1448
we bad þe lat him ga
and noght to cum herein,
oure he feches vs fra,
oure court waxes ful thin ; 1452

(122)

þou duke of ded, leder fro liue,
hething of goddes angels,
ogains þat strang how durst þou striue
þat vs pus frekly felles ? 1456
þou hight to bind him here biliue,
it es noght als þo telles ;
till endles ded he will þe driue
and all þat with þe dwelles ; 1460
when þou þe iews gan stir
þat þai suld ger him dy,
þou suld enquere and spir
first if he war worthi ; 1464

(123)

¹And if þat he had done none ill,
þou suld haue gert þam blin ;
whi suld þou bring a man vs till
in wham was sene no syn ? 1468
all has þou lost now by pis skill
þe wightes þat war herein,
and þou paire paines sall ay fullfill
with wo neuer out to wyn ; 1472
þat we wan thurgh þe tre
when eue þe fruit had etyn,
ilk dele ogayn has he
now with þe rode-tre getyn.' 1476

HARLEY.

þan said þe fendes þat with him was
ffull of angre & of Ire :
'Sathan, þou has vs lorn, allas,
þou dyd noght oure desyre ; 1448
we bad þe latt him ga
And noght to com herein,
Or he feches vs fra,
Our court waxes full thyn ; 1452

(122)

þou duke of ded, leder fro lyue,
Hethyng of godes aungels,
Ogayns þat strang how durst þou
þat vs pus frekly felles ? [stryue
þou hyght to bynd him here bilyue,
It es noght als þou telles ;
Till endeles ded he will þe dryue
And all þat with þe dwelles ; 1460
when þou þe Iewes gan styr
þat þai suld ger him dy,
þou suld enquere & spyr
ffirst if he war worthy ; 1464

(123)

And if þat he had done none ill,
þou suld haue gert þam blyn ;
why suld þou bryng a man vs tyll
In whame was sene no syn ? 1468
All has þou lost now by pis skill
þe wightes þat war herein,
And þou pair payns sall all fullfyll
with wo neuer out to wyn ; 1472
þat we wan thurgh þe tre
when Eue þe fruit had eten,
Ilk dele ogayn has he
Now with þe rode-tre geten.' 1476

¹ Large initial, ornamented in yellow and black.

SION.

þan spake þa fendes þat with hym was
 þat ware fulle of angre and Ire :
 'Traytoure, what haues þou done? allas,
 þou dide noght oure desire ; 1448
 we bad þe latte hym ga,
 Latte hym noght come here In ;
 Alle haues he fochede vs fra,
 Oure court waxes fulle thyn ; 1452

(122)

þou duke of deede, leder fra lyue,
 Heghyng of goddes aungels, 1454
 Ogayns þat strange how durst þou
 þat vs þus frekely felles ? [stryue
 þou hyght bryng vs a pray bylyue,
 It esnoghte als þou telles ; [leaf 34, bk.]
 ffor euer tille deede he wille þe dryue
 And alle þat with þe duelles ; 1460
 when þou þe Iewes gun stir
 þat þai sulde ger hym dye,
 þou sulde þan haue done spire
 ffirst if he ware worthy ; 1464

(123)

And if in hym ware funden na ille,
 þou sulde haue gerte þaime blyn ;
 Traytoure, whi has þou broght vs tille
 In wham es funden na syn ? 1468
 Alle has þou losed by þis skylle
 þe wightes þat ware he In,
 And þou þaire paynes sal fulfille
 In wa neuer oute to wyn ; 1472
 þat we wan thurgh þe tree
 when Eue þe fruyte hade eeten,
 Ilke a dele es now, als we see, 1475
 with þe rode-tree fra vs geten.'

1453. *syn* erased before *lyue*.

1454. *aungels* : *e* above line.

1461. Horst. *whan*.

ADDITIONAL.

þan spake fendes þat with hym was
 ffull of angire & full of ire :
 Sathan, whi didest þou þus ? allas,
 þou did right noght at oure desire ;
 We bad þe lat hym go 1449
 And noght to lat hym in ;
 Alle has he fette vs fro,
 þis courte waxes full thynne ; 1452

(122)

þowe duke of dethe, ledere fro lyue,
 Outcastyng of alle Angelles, [stryfe
 Agaynes þat stronge whi woldestowe
 þat with his myght vs alle þus felles ?
 þou saide he was þi pray full ryfe,
 It is no thyng as þou vs telles ;
 ffor euere to dole he wille vs dryue
 And euereilk one þat with þe dwelles ;
 When þou þe Iuwes gan stirre 1461
 þat þai suld gare hym dye,
 þou suldest enquire and spirre
 If he had bene worthy ; 1464

(123)

And ȝif in hym were fonden non ille,
 þou suldest a gart þaim to blynne ;
 Traytour, whi hastowe brought vs tille
 Hym þat neuere was fonden in synne ?
 Alle hastowe lost nowe by þis skille
 þe saules þat were sumtyme herein,
 And nowe sall þou þaire paynes full-
 fille 1471
 In wo & neuere more oute to wyne ;
 þat we wan thurgh þe tre
 When Eue þe frute had eten,
 Euereilk a dele has he 1475
 Thurgh þe rode-tre fro vs geten.'

1468. *ille* erased before *syn*.

1470. Horst. *he(r)* in.

GALBA.

(124)

¹Ihesus pan spac with voice ful clere
to pe sayntes pat he has soght :
'cumes vnto me, my childer dere,
pat my liknes war wroght ; 1480
3e pat for syn war presond here,
to blis 3e sall be broght.'
pan all pa saintes drogh to him nere
and panked him in paire thocht ;
on Adam his hand he laid, 1485
and he on knese gan fall,
'pese be to pe,' he sayd,
'and to pi childer all.' 1488

(125)

Adam said pan and for ioy gret :
'lord, I sall wirschip pe,
fro my famen pou has me fett
in blis to bide and be, 1492
in sorows sere whare I was sett
to my sare wald pou se ;
me will pou lede withowten lett
fro pine thurgh pi pete ; 1496
pou fendes vs pat we ne fall
till pine pat es pereles ;
makes ioy, 3e saintes all, 1499
and thanks his grete gudenens.'

(126)

All patriarkes and ilk prophete
and oper saintes all
fell doun on knese bifor his fete
smertly both grete and small :
'lord, pou es cumen oure bales to bete,
euermore serue pe we sall,
pat pou thurgh prophecy gan hete
we se it now bifall, 1508

HARLEY.

(124)

Ihesus pan spak with voyce full clere
To pe sayntes pat he has soght :
'Comes vnto me, my childer dere,
pat my lyknes war wroght ; 1480
yhe pat for syn war presond here,
To blys yhe sall be broght.'
pan all pa saintes drogh to him nere
And thanked him in pair thocht ;
On Adam his hand he layd, 1485
And he on knese gan fall,
'Pese be to pe,' he said,
'And to pi childer all.' 1488

(125)

Adam said pan & for ioy gret :
'Lord, I sall wirschip pe,
ffro my famen pou has me fett
In blys to byde and be, 1492
In sorows sere whare I was sett
To my sare wold pou se ;
Me will pou lede withouten lett
ffro pyne thurgh pi pete ; 1496
pat fendes vs pat we ne fall
Till pyne pat es pereles ;
Makes ioy, yhe saintes all,
And thanks his gret gudenens.'

(126)

All patryarkes and ilk prophete
And other saintes all
ffell doune on knese bifor his fete
Smertly both gret & small : 1504
'Lord, pou es comen our bales to bete,
Euermore serue pe we will,
pat pou thurgh prophecy gan hete
we se it now bifall, 1508

¹ Large flourish of leaves in black and
yellow, extending to seventh line below.

SION.

(124)

þan spake Ihesu with voice clere
 Tille þe sayntes mare and les :
 'Come to me, my childir dere,
 þat er made my lyknes; 1480
 yhe þat for syn er prisounde here,
 yhe sal haue forgifnes.' [nere
 And alle þa sayntes þai droghte hym
 And thanked hym of hys godenes;
 Hande on adam he layde, 1485
 and he on knes gun falle,
 'Pees be to þe,' he sayde,
 'And to þi childir alle.' 1488

(125)

Adam sayde and for ioy he greete :
 'Lorde, I sal worchippe þe,
 ffor fra my faas þou haue me fette
 þat here war greete plente; [leaf 35]
 I cryed when I sorow was sette,
 And þou haues now heled me;
 My saule þou ledde withouten lette
 ffra helle thurgh þi pite; 1496
 þou kepes þat we ne falle
 Tille þe pitte of myrknes;
 Make Ioye, yhe sayntes alles,
 And thanke his halynes.' 1500

(126)

þan Patriarks and prophete,
 Alle other sayntes alle
 ffelle down on knes byfore his fete
 Ilk ane, bathe grette and smalle,
 And sayde: 'þou erte comen oure
 bales to bete, 1505
 Euernare looue þe we sal,
 þat þou in prophecy gun hete
 we see it now befall, 1508

1493. *sorow*: Horst. (*in*) *sorow*.

1497. *kepes*: Horst. *kepes* (*vs*).

1499. *alles*: Horst. *alle*.

ADDITIONAL.

(124)

[clere

¹ And þen said ihesu *with* voyss full
 To alle þe sayntes more and lesse :
 'Comes to me, my children dere,
 þat are made to my likenes; 1480
 3he þat for synne are prisoned here,
 Alle 3he sall haue nowe forgyfnes.'
 Alle þe sayntes þen drow3 hym nere
 And thanked hym of his gudnes;
 On adam handes he layde, [¹ leaf 136]
 And he on knees gan falle,
 'Pees be to þe,' he sayde,
 'And to þin children alle.' 1488

(125)

Adam sayde & for ioy gret :
 'Lorde, gif me grace to worsshippe þe,
 ffro my foos þou has me fette 1491
 þat were aboute me gret plente;
 I cryed when I in payne was sette,
 And nowe lorde þou hast herde me;
 My saule þou lede withoutyn lette
 ffro pis dongon for pi pite; 1496
 Kepe me þat I ne falle
 No more into pis place;
 Makes ioy, 3he sayntes alle,
 And thankes god of his grace.'

(126)

þen many a patriake & prophete
 And also outhire sayntes alle 1502
 ffelle don on knees befor his fete,
 Alle þat þere were bothe gret &
 'And, lorde, oure bales to bete [smalle :
 þou art comen; nowe lyue we shalle,
 þat þou in prophecy gan hete,
 We thanke þe, lorde, nowe is it
 falle, 1508

1501. MS. *prophetes*, with *s* marked for erasure.

118 "*Death is destroyed through death," they said, "our enemies have become nought, and we that were thrall are free."*

GAI.BA.

ded thurgh ded es destroid ;
 lord, louyng be vnto pe,
 all es noght pat vs noyed,
 pat war thralles er made fre.' 1512

(127)

¹By pe right hand gan he adam take
 and blisced him right pare,
 he led him fro pat lathly lake
 and all pat with him ware. 1516
 Saint dauid pan ful baldly spake,
 als pai fro hell gan fare :
 'a new sang till oure lord 3e make,
 als I myself said are ; 1520
 he pat has bene wirkand
 meruailles omang vs here,
 he has saue his right hand
 to him and his powere ; 1524

(128)

Ful mekely has he schewed his might
 omang all cristen men,
 he has techid ilka werldly wight
 his rightwisnes to ken.' 1528
 pus all pa sayntes thanked him right
 pat slike lane wald pam len :
 ' blisced be he pat cumes als he hight
 in pe name of god, Amen.' 1532
 ilk prophet pus gan tell
 of paire awin prophecy
 how he suld hery hell,
 how he suld for pam dy. 1536

(129)

pus als pai vnto welthis went
 pat war won out of wa,

HARLEY.

Ded thurgh ded es destroit ;
 Lord, loueyng be vnto pe,
 All es noght pat vs noyed,
 pat war thralles er made fre.' 1512

(127)

By pe ryght hand gan he Adam take
 And blyssed him ryght pare,
 He led him fro pat lathely lake
 And all pat with him ware. 1516
 Saint Dauid pan full baldly spake,
 Als pai fro hell gan fare :
 ' A new sang tyll our lord yhe make,
 Als I myself said are ; 1520
 He pat has bene wirkand
 Meruayles omang vs here,
 He has safe his ryght hand
 To him and his powere ; 1524

(128)

ffull mekely has he schewed his
 Omang all cristen men, [myght
 He has teched ilka werldly wight
 His ryghtwisnes to ken.' 1528
 pus all pa saintes panked him ryght
 pat slyke lane wald pam len :
 ' Blyssed be he pat comes als he hyght
 In pe name of god, Amen.' 1532
 Ilk prophete pus gan tell
 Of pair awen prophecy
 How he suld hery hell, [leaf 214.]
 How he suld for pam dy. 1536

(129)

pus als pai vnto welthes went
 pat war won out of wa,

¹ leaf 65, back. Flourish of yellow and black with bearded face and foliage where back of head should be.

*As they wended their way from woe to bliss, each prophet began to tell 119
how it behoved Christ to die for them and harry hell.*

SION.

Deede thurgh deede es destroede ;
Lorde, louyng he to þe,
Nane has nede þat was noyede,
Thraldom es made free.' 1512

(127)

By þe ryghte hande he gun adam take
And blissed hym righte þare,
And ledde hym fra þe laythly lake
And alle þat with hym ware. 1516
And dauyd ful baldly spake,
Als þai fra helle gun fare :
'A nowe sange tilloure lorde yhe make,
Als I haue propheted are ; 1520
ffor he haue bene wirkande
Meruayles til vs here,
He has sauede his righte hande 1523
Tille hym and his powere ; [ff. 35, bk.]

(128)

Mekely he haues musterde his myghte
Vntille alle cristen men, 1526
He haues schewede a warldes wyghte
His rightwisnes to ken.' [righte
And alle þa sayntes thanked hym
þat swilke grace wald þaime len,
And sayde : 'blyssed be he þat comes
als he hight
In þe name of god, Amen.' 1532
Ilke a prophete þan gun telle
In hys aghen prophecy
How he sulde heright helle, 1535
How he byhouede for þaime dy.

(129)

And als þai ware till blis wendande,
þere sayntes þat ware in wa,

ADDITIONAL.

Dede with ded is distroyed ; 1509
Lorde, louyng he to þe,
Alle arne eyssed þat were noyed,
Thraldome is maked fre.' 1512

(127)

¹By þe ryght hand god gan Adam take
And blissed hym withouten more,
He ladde hym fro þat lothely lake
And alle þat euere þere with hym
wore. [leaf 136, bk.]
And þan dauyd full baldly spake,
Als he fro hellewarde gan fare : ²
'A newe songe nowe sall we make
To ihesu, as I prophecye are ; 1520
ffor he has ben wirkande
Maruayles vnto vs here,
He has saued his right hande
To hym and his powere ; 1524

(128)

Mekely has he shewed his myght
Here vnto alle lyueand men,
He has shewed to euere wyght
þat þai his ryghtwysenes suld ken.'
Alle þe sayntes þanked hym right
þat sicke a grace walde to þaim
lene : 1530
'Blissed be he þat comes as he hight
Nowe here in þe name of god,
Ilke prophete þan gon telle [amen.]
In his awen prophecy
Howe he suld herye helle
And for mankynde to dye. 1536

(129)

And as þai were to blisse wendand
ffro þe foule fende, þaire faa,

² On margin to right in red: Cantate
*Domino canticum nouum quia mirabilia
fecit.*

1523. *saue*d : *u* corrected from *y*.

GALBA.

a sang pai said with ane assent
pat was pis, 'Alleluya.' 1540
by pe hand oure lord has Adam hent,
with michell he bad him ga;
pai toke pe way with gude entent
vnto paradis ful thra. 1544
Michael resaiued pam sone
pat war to him bikend,
in blis he has pam done
pat lastes withouten end. 1548

(130)

In paradis with ioyes sere
when all pir saintes war set,
two graihared men with face ful klere
mildely pare with pam met; 1552
pir saintes asked al what pai were,
how pai fro hell war fett,
in body and saul: 'how come 3e here?
fand 3e none 3ow to let?' 1556
'oure names er,' pai answerd,
'Ennoc and als Ely,
we er broght fro midlerd
to be witnes worthy; 1560

(131)

¹We died noght 3it, bot er olyue
with anterist forto fight,
in iherusalem pan sall we striue
and we to ded be dight; 1564
bot right fro ded god sal vs driue
on pe thrid day thurgh his might,
at pe dome pan sall we rede ful riue
who dose ill and who right.' 1568
anoپر come pan pare,
als pai so spac togeder;
pe saintes awonderd ware
how pat pai so come peder; 1572

¹ Large flourish in yellow and black
representing two bearded faces with backs
of heads together.

HARLEY.

A sang pai said with ane assent
pat was pis, 'Alleluya.' 1540
By pe hand our lord has Adam hent,
with Michael he bad him ga;
pai toke pe way with gud entent
vntyll Paradyse full thra. 1544
Michael resayued pam sone
pat war to him bikend,
In blys he has pam done
pat lastes withouten end. 1548

(130)

In paradyse with ioyes sere
When all pir saintes war sett,
Two grayhared men with facefull clere
Myldely pare with pam mett; 1552
pir saintes asked all what pai were,
How pai fro hell war fett,
In body & saule: 'how come yhe here?
ffand yhe none yhow to lett?' 1556
'Our names er,' pai answerd,
'Ennoc & als Ely,
we er broght fro mydelerd
To be wytnes worthy; 1560

(131)

We dyed noght yhit, bot er olyue
with anticrist forto fyght,
In Ierusalem pan sall we stryue
And we to ded be dyght; 1564
Bot ryght fro ded god sall vs dryue
On pe thryd daythurgh his myght,
At pe dome pan sall we rede full ryue
who dose ill & who ryght.' 1568
Aneother come pan pare,
Als pai so spac togyder;
pe saintes awondred ware
How pat pai so come pider; 1572

There they met Enoch and Elias who had not yet tasted death; but they 121
said they would return again to earth to fight against Anti-Christ.

SION.

A sange of blys pai yhede syngande
 pat hat 'Alleluya.' 1540
 Ihesu adam be pe hande,
 With Michael gert pam ga;
 And alle pe sayntes yhede folowande
 Tille Paradys fulle thra. 1544
 Michael receyuede pam sone,
 Alle pat ware hym bykende,
 In blis he haues pam done
 pat lastes withouten ende. 1548

(130)

In endles blys pat haues na pere
 when alle pire sayntes ware sette,
 Twa grayhared men of faytheful chere
 In Paradys pai mette; 1552
 And alle pe sayntes asked what pai
 ffra helle how ware pai fette, [ware,
 Bathe body and saule: 'what do yhe
 here? 1555
 fffande yhe nane wild yhow lette?'
 And pai ogayne answerd: [leaf 36]
 'we er Ennok and Ely,
 We er broght fra myddelerd
 Als wittenes witterly; 1560

(131)

We dyed noght yhite, we er left on
 With anticrist forto fight; [lyue
 In Ierusalem sal we stryue,
 Bot we sal tille deede be dight;
 Thre days we sal belyue
 Ryse vp thurgh goddes myght,
 Stande als wittenes when pe dome sal
 dryue
 Who haues wrang or ryght.' 1568
 A pure man come pare,
 Als pai stude spekand best;
 A cros on hys bak he bare,
 A thefe hym semed lykest. 1572

ADDITIONAL.

Alle pe sayntes 3ede syngand 1539
 A songe pat hyght 'Alleluya.'
 Ihesu toke Adam by pe hand [gay;
 And with saynt Michel gart him
 And alle pe sayntes went folowand
 To paradise, for sothe to say. 1544
 Michell receyued sone
 Alle pat were hym bekend,
 In blisse he has pain done
 pat lastes withouten ende. 1548

(130)

[leaf 137]

¹ In endeles blisse pat has no fere
 When alle pes sayntes pere sette,
 Two grayhored men of face full clere
 Within paradise pai mette; 1552
 pes sayntes asked what pai were,
 Howe pat pai fro helle ware fette,
 Bothe body and saule: 'what don
 3e here? 1555
 fffonde 3e no thyng pat myght 3ow
 And pai agayne answerd: [lette?'
 'We are Enoc and Ely,
 We come fro mydillerthe
 As witnes wytirly; 1560

(131)

Neuere dyed we 3it, we ben alyue,
 With ancrist 3itt shall we fyght,
 In ierusalem pere mon we stryue,
 And pere to ded we sall be dyght;
 And thre days after agayne to lyue
 We sall be raysed by gods myght,
 And stand as witnes when dome sall
 dryue
 Who pat has don wrange or ryght.'
 A pore man pan come pare, 1569
 Whiles pai were spekand best;
 A crosse on his bake bare,
 A theffe he was likest. 1572

GALBA.

(132)

Meruail pai had omang pam all
and said : ' what man es pis ?'
he said : ' þe soth say 3ow I sall,
al my life lifed I mys, 1576
on þe cross cristes mercy gan I call,
he sayd þir wordes Iwis :
" þis same day, son, be þou sall
with me in paradis." 1580
his takin he made on me
and þir wordes gan he say :
" when michael sall þe se,
he sall noght say þe nay." 1584

(133)

Anoper word of him I had,
he said : " sun, I þe rede,
if þat þe angel be noght glad
þat þou cumes in þat stede, 1588
þou sall say þat Ihesus þe bad,
þat now was done to ded,
þat þou suld in þat stede be stad,
till he come in godhede." 1592
till þe angell sayd I þus,
he opind þe 3ates ful 3are.'
and all þai thank ihesus
haly both les and mare : 1596

(134)

' God of gudeness, gifer of grace,
blissed be þou euer and ay,
þat gifes lif in so litill space
to cristen sawles ;' þai say, 1600
' þai þat will trewly tak þi trace
and mend þam whils þai may,
in lastand liking þou þam laces,
þai wend no wilsom way ; 1604

HARLEY.

(132)

Meruail pai had omang pam all
And said : ' what man es pis ?'
He said : ' þe soth say yhow I sall,
All my lyfe lyfed I mys, 1576
On þe cross cristes mercy gan I call,
He said þir wordes Iwys :
" þis same day, sun, be þou sall
with me in paradys." 1580
His taken he made on me
And þir wordes gan he say :
" When Michael sall þe se,
He sall noght say þe nay." 1584

(133)

Aneother word of him I had,
He said : " Sun, I þe rede,
If þat þe aungell be noght glad
þat þou comes in þat stede, 1588
þou sall say þat Ihesus þe bad,
þat now was done to ded,
þat þou suld in þat stede be stad,
Till he come in godhede." 1592
Tyll þe aungell said I þus,
He opend þe yhates ful yhare.'
And all þai thank Ihesus
Halely both less & mare : 1596

(134)

' God of gudeness, gyfer of grace,
Blyssed be þou euer & ay,
þat gyfes lyfe in so lytell space
To cristen saules ;' þai say, 1600
' þai þat will trewly tak þi trace
And mend þam whils þai may,
In lastand lykyng þou þam lace,
þai wend no wilsom way ; 1604

But he explained to them how Christ on the cross had given him the 123
sign and told him how to enter the gate.

SION.

(132)

‘leue frende, what ert pou?’ quod pai
‘A thef semes pou like.’ [alle,
He sayde: ‘pe suthe say if I salle,
Alle my lyfe was I slyke; 1576
Bot Ihesu mercy gun I calle,
And he sayde sykerlyke:
“withe me pis ilk day be pou sall,
with me in heuenryke.” 1580
pis croyce bytuke he me
And sette me in pe way,
He sayde: “and Michael pe see,
He says noght withe pe nay.” 1584

(133)

Another worde of hym I hadde,
he sayde: “I pe rede,
If pat pe aungel be noght glade
pou sall come to pat steede, 1588
1 Say Ihesu criste goddes son bade,
pat now was done to dede, [11. 36, bk.]
pat pou sulde in pat stede be stade,
Tille he come in godhede.” 1592
Tille pe aungel sayd I þus,
And he opend fulle yhare.
And alle pai thanke Ihesus
Hereof bathe les and mare; 1596

(134)

pai sayd: ‘of gudeness grettes of grace,
Blissed be pou euer and ay,
pat gyues ly in wa littel space
Tille synfulle saules;’ pai say,
‘ffolke pat wele folow trewely pi trace
And amend pam whils pai may,
In leele lykyng pe wille pam lace,
witte pai in na wilsom way; 1604

1587. Second *glade* marked for erasure.

1599. *ly*: Horst. *ly(fe)*. *wa*: Horst.
(s)wa.

ADDITIONAL.

(132)

‘Leue frend, what may pou be?’
With on voyse pai gan say.
And he paim answerd: ‘I am he,
A theffe, as þe se may; 1576
I dyed with crist vpon a tre,
And þen of helpe I gan hym pray;
He saide sothely pat I suld be
In paradise pis same day; 1580
þis crosse he gan me bede
And in þis way me sette
And sayd: “haue pou no dred,
þere sall no thyng pe lette.” 1584

(133)

[1 leaf 137, bk.]

1 Anoper worde of hym I hadde,
He bad me haue no manere drede;
“Michel,” he said, “sall be full glad
pat pou sall come into pat stede,
ffor pou sall say gods son pe badde,
pat ryght now was done to dede,
pat pou suld in pat stede be stad,
To tyme hymselfe come in god-
To michel say pou þus, [hede.
pat he lette pe in fare.”
And pai thanked ihesus
Hereof bothe lesse & mare: 1596

(134)

‘God of godnes, grattest of grace,
Blissed be pou euere and ay,
pat gyffes lyue in so litel a space
To synfull saules nyght and day;
ffolke pat will filowe pi trace 1601
And will amende þem whill pai
In gud likyng pe will enlace [may,
And lede paim in no wilsome way;

1599. Two or three letters effaced after *litel*.

GALBA.

pou pat has broght vs all
fro pain in light to lend,
loue þe lely we sall
euer withowten end.' " 1608

(135)

¹ þir childer said : " al þis saw we,
wonand with sayntes in hell, [14. 66]
it es anly goddes preuete
pat in þis tyme bifell; 1612
and mekill more ȝit gan we se
pat we may no man tell,
we war biden it suld layned be
with michael, goddes angell; 1616
he bad vs tell no thing
bot þis pat here wretin es;
we rase of his rising
pus forto bere witnes. 1620

(136)

And with vs er resin many ane
pat ded and doluen lay;
pai dwell byȝond þe flum iordane
in prayers nyght and day; 1624
bot vntill þir thre dayes be gane
no langer lif we may,
to blis þan sall we all be tane
and won in welthis ay; 1628
on þis wise er we sent
to schew ȝow in þis stede
pat ȝe may ȝow repent
pat did Ihesus to ded." 1632

(137)

pat Carin wrate he it bytoke
till nichodem and annas,
and Lentyn also gaf his boke
till Iosep and till Cayphas; 1636

HARLEY.

pou pat has broght vs all
ffro payn in lyght to lend,
Luf þe lely we sall
Euer withouten end.' " 1608

(135)

þir childer said : " all þis saw we,
wonand wth saintes in hell,
It es anely godes preuete
pat in þis tyme bifell; 1612
And mykell more yhit gan we se
pat we may no man tell,
we war byden it suld layned be
Wth michael, godes aungell; 1616
He bad vs tell no thing
Bot þis pat here wryten es;
We rase of his ryseyng
pus forto bere witnes. 1620

(136)

And wth vs er rysen many ane
pat ded & doluen lay;
pai dwell beyhond þe flum Iordane
In prayers nyght & day; 1624
Bot vntyll þir thre dayes be gane
No langer lyfe we may,
To blys þan sall we all be tane
And won in welthes ay; 1628
On þis wyse er we sent
To schew yhow in þis stede
¹ pat yha may yhow repent
pat did Ihesus to ded." [leaf 214, bk.]

(137)

pat Caryn wrate he it bitoke
Till Nichodeme and Annas,
And Lentyn allso gaf his boke
Tyll Ioseph and tyll Cayphas; 1636

SION.

pou pat haue broght vs alle
 ffra payne in light to lende,
 Euermare looue þe sal
 In blys withouten ende." 1608

(135)

pai sayd : " þis es goddes priuete
 pat at þis tyme byfelle,
¹ Caryn and lentyn, þis sawe we,
 pat with sayntes in helle; 1612
 And mykel mare þan gun we see
 pat we may na man telle,
 whe ware beden layned it sulde be
 Of Michel, goddes angel; 1616
 He bade vs telle na thyng
 Bote pat here writen es;
 we rase of hys risynge
 þus forto bere wittenes. 1620

(136)

And with vs many ane [leaf 37]
 Er rysen pat deede lay;
 pai er byyhonde þe flome Iordane
 In paradys nyght and day; 1624
 Botte when þire thre days er gane,
 Na lenger lyue we may,
 With paim tille blis we sal be tane
 pat lastes euer and ay; 1628
 þus er we tille yhow sente
 At schewe yhow in þis steede
 pat ye may yhow repente 1631
 pat haues hym done to deede."

(137)

pat Caryn wrate he it bytuke
 Tille Necodeme and Annas,
 And lentyn alsua gafe his buke
 Tille Ioseph and Cayphays; 1636

¹ The word Capin beginning line, erased.
 The page thus has one line less than usual.
 1607. þe : Horst. (we) þe.
 1611. sawe : a above line.
 1612. MS. wist before with marked for

ADDITIONAL.

þowe pat has brought vs alle 1605
 ffro pyne in ioy to lende,
 Wirsshippe þe ouere we shalle
 In worlde withouten ende." 1608

(135)

" Caryn & letyn, þis sawe we, [helle,
 Whill pat we were with sayntes in
 And mykill more 3it gan we se 1611
 þat we darre to no mann telle;
 ffor it is bidden consayle to be
 Of Michel gods dere angelle;
 pai saide þis is gods priuete 1615
 þat at þis tyme nowe þus befelle;
 þe angell bad vs telle no thyng
 Bot þis pat wryten is;
 We rose for we of cristys rysynge
 Sulde þus bere wyttenes. 1620

(136)

And ouper with vs many ane
 Are rysen pat in erthe ded lay,
 And are bezonde þe flom Iordane
¹ In paire prayers nyght and day;
 And when þes pre days are gon 1625
 No langere duelle here we ne may,
 With hym to blisse we sall ilk one,
 þere whare ioy is lastand ay; 1628
 þus are we to 3owe sent [¹ leaf 138]
 To shewe 3owe in þis stede
 pat 3he may 3owe repent
 þat diden ihesu to dede." 1632

(137)

pat Caryn wrot he hit betoke
 To Nychodemus and Annas,
 And Letyn also gaue his boke
 Vnto Ioseph and Cayphas; 1636
 1607. ouere : o for e in MS.

erasure; Horst. pat (woned).
 1616. Horst. auangel.
 1636. Horst. Cayphas.

GALBA.

togeder pan pai gan pam luke
pat serely wretin was,
and pat one wrate noght a letter noke,
bot euyne als pat oper has. 1640
when pe iews had of pam tane
pa rolles pat wreten ware,
pai vanist oway onane,
of pam pai saw no mare. 1644

(138)

When pai had red pa rolles, alssone
pe iews haly gan say :
"of grete god pat sites in trone
es pis werk wrought pis day, 1648
and ilka dele pat here es done
aledies ogaynes oure lay ;
pat pis ilk ihesus was goddes sun
ful sare drede vs we may." 1652
goddes forbod pan pai fend
pat euer it suld be swa ;
and so paire waies pai wend,
ilk one partes oper fra. 1656

(139)

When pis was tald vnto pilate,
he dred him pan ful sare ;
als a dome haly he it wrate
forto last euermare ; 1660
vnto pe temple he toke pe gate
and gert send efter pare
bisschoppes and all pat he wate
war best lered on paire lare. 1664
omang pam sett was he
and said till all at anes :
"3owre bibill lattes me se
pat es within pir wanes." 1668

HARLEY.

Togyder pan pai gan pam luke
pat serely wryten was,
And pat one wrate noght a letter note,
Bot euen als pat other has. 1640
when pe Iewes had of pam tane
pa rolles pat wryten ware,
pai vanyst oway onane,
Of pam pai saw no mare. 1644

(138)

When pai had red pa rolles, alssone
pe Iewes halely gan say :
"Of gret god pat syttes in trone
Es pis werk wrought pis day, 1648
And ilka dele pat here es done
Aledies ogayn our lay ;
pat pis ilk Ihesus was godes sone
ffull sare dred vs we may." 1652
Godes forbod pare pai fend
pat euer it suld be swa ;
And so pair wayes pai wend,
Ilk one partes other fra. 1656

(139)

When pis was tald vnto Pilate,
He dred him pan full sare ;
Als a dome haly he it wrate
fforto last euermare ; 1660
Vntyll pe temple he toke pe gate
And gert send efter pare
Bysschopes & all pat he wate
war best lered on pair lare. 1664
Omang pam sett was he
And said tyll all at anes :
"yhour bybell lattes me se
pat es within pir wanes." 1668

1650. *lay* : *law* has been erased in MS.
1655. *wayes* : *s* above line.

*When Pilate heard the news that Carin and Lentin told he ordered the 127
bishops to bring their Bible to the temple.*

SION.

Togydirly pam pai gun luke
pat sonderly wryten was ;
pe tane wrate noghte a lettre nuke,
Bot als pe tother has. 1640
When pai pe Iewes had bytane
pa rolles pat wryten ware,
pai wanyst oway onane,
Of paim had pai na mare. 1644

(138)

When pai hade redde pa rolles, alsone
pire Iewes haly gun say :
" Of greete god pat syttes in trone
pis werke es wroght pis day, 1648
Bot ilke a dele pe here es done
Alleges ogaynne oure lay ;
pa Ihesu criste es goddes sone
fful sare drede vs we may." 1652
Goddes forbot pat pai fende
pat euer it suld be swa ; [leaf 37, bk.]
And pus paire wayes pai went,
And ilk ane parted other fra. 1656

(139)

And when pis note was tald pilate,
he hym dredde full sare ;
als dome halely alle he it wrate
fforto last euermare ; 1660
Tille pe temple he yhede on a gate
And gert send aftir pare
Bisshops, prestes and other of greete
state
pat ware oght lere on paire lare.
pe yhates pan sperd he 1665
And sayde tille alle at anes :
" yhoure yhe lat me see
pat es within pire wanes." 1668

1643. *onay* marked for erasure before
oway.

ADDITIONAL.

pen togedre gan pai luke
pat sondrely so wryten was ;
pat one wrot nozt a lettre noke 1639
More scripture pen pat outhire has.
Whan pai pe Iuwes had tane in hye
pe bokes pat wryten ware,
pai vanysshed sodanly,
Of paim sawe pai ne mare. 1644

(138)

When pai had redde pes rolles, sone
Holly alle pes Iuwes gan say :
" Of gret god pat sittes in trone
pis wondre warke is wrought to-
Bot euere dele pat here is done [day,
Expressely is agaynes oure lay ;
pat ihesu criste is gods son
ffull sore drede vs nowe we may."
Gods forbode pen pai fende 1653
pat euere it suld be so ;
And pus paire ways pai wend,
Ilk one parted outhire fro. 1656

(139)

And when all pis was tolde pilat,
pan he drad hym wondre sore ;
And alle pes wordes pen he wrate
fforto be witenes euermore ;
To pe temple he toke his gate [17, 138, bk.]
And gart anon brynge to hym pore
Bisshoppes and prestes, alle pat he
wate 1663
pat any thyng had witte of lore.
pe zates pen sparde he
And sayd to alle at ones :
" pe bible lat me see
pat zhe haue in zoure wones." 1668

1651. Horst. *pa(t)*.

1667. Horst. *yhoure (bible)*.

GALBA.

(140)

Foure prestes furth pe bibill broght,
a boke of grete bounte ;
Annas and Cayphas sone war soght,
and pilat sais : "lat se, 1672
all pates writen here wate 3e noght?"
pai say : "sir, 3is parde."
"a thing," he said, "es in my thocht
pat I will clerid be." 1676
pan by pat boke swere pai,
pai sall leue for no drede,
bot pe suth sal pai say
of pis note als es nede. 1680

(141)

He sais : "by pe faith till god 3e aw,
of pis ping 3ow avise,
if 3e find oght wreten in 3owre law
omang 3owre prophecise, 1684
or kan 3e any witnes draw
by kasting of clergise,
if Ihesus war als was his saw,
god sun by any wise ; 1688
Also if 3e oght ken,
hereof tell vs 3e sall
in whilk 3eres and when
pat cristes cuming suld fall." 1692

(142)

þus when pat pai charged were,
pai said to sir pilate :
"sir, we will noght pat all men here
of pis thing pat we wate." 1696
he gert haue out pe folk in fere,
and to pam sperd pe 3ate ;

HARLEY.

(140)

ffour prestes forth pe bybell broght,
A boke of gret bounte ;
Annas & Cayphas sone war soght,
And Pilate says : "lat se, 1672
All pat es wryten here wate yhe
noght?"
pai say : "sir, yhis parde."
"A thing," he said, "es in my thocht
pat I will clered be." 1676
pan by pat boke swere pai,
pai sall leue for no dred,
Bot pe soth sall pai say
Of pis note als es nede. 1680

(141)

He sais : "be pe fayth tyll god yhe aw,
Of pis thing yhow avyse,
If yhe fynd oght wryten in yhour law
Omang yhour prophecise, 1684
Or kan yhe any witnes draw
By castyng of clergyse,
If Ihesus war als was his saw,
God son be any wyse ; 1688
Allso if yhe oght ken,
Hereof tell vs yhe sall
In whilk yheres & when
pat cristes comyng suld fall." 1692

(142)

þus when pat pai charged were,
pai said to sir Pilate :
"Sir, we will noght pat all men here
Of pis thing pat we wate." 1696
He gert haue out pe folk in fere,
And to pam sperd pe yhate ;

*but they did not wish the multitude to hear what they said, so Pilate 129
ordered the people to leave the temple.*

SION.

(140)

ffoure prestes has forthe pat bible
A buke of grete bounte; [brought,
Annas and Cayphas sone ware soght,
Pilate sayde: "now lat see, 1672
And pat es writen here wate yhe
noght?"

pai sayde: "sire yhis parde!"
Quod Pilat: "a thyng'es in my
pat I wille clered be." [thought
By pat boke bathe swore pai, 1677
pai suld leue for na drede
pat pai ne pe sothe suld say
Ne yhete for luf na mede. 1680

(141)

he sayde: "by pe faythe pat yhe til
godde aghe,
hereof yhe yhow auyse;
fynd yhe oure wryten in yhoure laghe
Omang yhour prophecye, 1684
Or may yhe any wittnes draghe [it. 3s]
By castynge of cleryg,
pat Ihesu was als was his saghe,
Goddes son on any wise? 1688
Hereof oghte if ye ken,
Alswa telle vs yhe sall
In what yheres and when
His comynge suld byfalle." 1692

(142)

when pay ware charged on pis manere,
pai sayd to sire Pilate:
"we wille nanegates pat alle men here
Of pis thyng pat we wate." 1696
Pilate gert haue oute pat pare were,
And to paimespered pe yhate;

1697. were: e above line and corrected
from a.

H. H.

ADDITIONAL.

(140)

ffoure prestes forthe pe bible brought,
pat was a boke of gret bonte;
Annas & Cayphas sone pai sought,
And pilat said to paim: "lat se,
All pat is wryten here wote 3e nozt?"
And pai answered: "sir, 3ys parde."
He saide: "a thyng is in my thought
pat I wolde of declared be." 1676
By pat boke pai sware pat day,
pai sulde nozt layne for no drede
paten pai pe sothe sulde say
Outhire for loue or mede. 1680

(141)

He saide: "by pe fayth to god 3e awe,
Hereof 3he most 3owe wele avise;
ffynde 3he ought wryten in 3our lawe
Anwhere amonge 3our prophecyes,
Or may 3he any witnes drawe 1685
By any castynge of clergys,
pat ihesu was as is pe sawe,
Gods son in any wise? 1688
Hereof gif 3he ought ken,
Also telle vs 3e shalle,
And in what 3eres & when
His comynge shulde befalle." 1692

(142)

When pai were charged on pis man-
pan pai saide to sir pilat: [ere,
"We will nozt pat alle men here
Of pis thyng, ne of pe state."
¹ pai gart voide alle pat pere were,
And when pai had spard fast pe
3ate, [leaf 130v]

1669. Sc. erased before prestes.

κ

130 *They told Pilate they knew that Christ was God's son, but they once thought he had done his miracles by means of witchcraft.*

GALBA.

pai say: "sir, we war athed ful nere
and we answer pusgate: 1700
we wate withouten wene
pat goddes son was he right;
we wend wichecraft had bene
pat he did thurgh his might; 1704

(143)

Also we wate by sere witnes [A. 66, bk.]
here of oure awin kinred,
pat he ogayn eft lifand es
sen he was done to dede. 1708
two pat he raysed grete halines
haues schewed vs in pis stede,
whilk we wele wote both more and
les
es done thurgh his godhed; 1712
ilk 3ere a tyme we bring
pis haly boke in hand
to luke of his cumyng,
and pus parof we fand: 1716

(144)

In pe first buke of sixty and ten
pat er all contened here,
till Adam son seth, telles it pen,
was spoken on this manere: 1720
'pi fader and all oper men
sall crist gif grete pouere
etter fyue thousand, we ken,
and als fyue hundreth 3ere.' 1724
pan rekin we pus oureselue:
twa thowsand 3eres suld be
and twa hundreth and twelue
fro Adam till noe; 1728

HARLEY.

pai say: "sir, we war athed full nere
And we answer pusgate: 1700
we wate withouten wene
pat godes son was he ryght;
we wend wycheecraft had bene 1703
pat he dyd thurgh his myght;

(143)

Allso we wate by sere witnes
Here of our awen kynred,
pat he ogayne eft lyfand es
Sen he was done to ded. 1708
Two pat he raysed gret halynes
Haues schewed vs in pis stede,
whilk we wele wote both more &
les
Es done thurgh his godhede; 1712
Ilk yhere a tyme we bryng
pis haly boke in hand
To luke of his comyng,
And pus pareof we fand: 1716

(144)

In pe first boke of sixty and ten
pat er all contened here,
Till Adam son seth, telles it pen,
Was spoken on pis manere: 1720
'pi fader & all other men,
Sall crist gyf gret powere
Efter fyue thowsand, we ken, 1723
And als fyue hundreth yhere.'
pan reken we pus ourselue:
Twa thowsand yheres suld be
And twa hundreth and twelue 1727
ffro Adam tyll Noe; [leaf 215]

*After examining the chronology of the Bible they found that there were 131
two thousand two hundred and twelve years from Adam until Noah.*

SION.

pai sayd : " we er charged ful nere
And we answere pusgate : 1700
we wate withouten wene
Now goddes son was he righte;
we wen wichecrafte had bene
Alle pat he did by myghte ; 1704

(143)

Sithen haue we witten of sere wittnes
Here of oure aghen kynrede,
pat he ogayne eft lyfande es 1707
Sithen he was done till deede.
Twa pat he raysed thurge halynes
Has tald vs in pis steede
pat we wele wate bathe mare and
les,
pat was done thurghte goddehede ;
Ilke yhere a tyme we brynge 1713
pis haly buke in hadde
At luke of his comynge,
And pis of hym we fande : 1716

(144)

In pe first buke of sexty and ten
pat er contende here,
Tille thridde of adam sons when
was spoken in pis manere : 1720
1 ' Goddes son pi fadir and alle men
Salle putte to paire power [11. ss, bk.]
Aftir fyue thousande yheres, we ken,
Alswa fyue hundrethe yhere.' 1724
we reken pus vs oureselfe :
Twa thousande sulde be
And twa hundrethe and twelfe 1727
And fourty fra Adam till Noe ;

1703. *wen* : Horst. *wen(d)*.

1714. *hadde* : Horst. *hande*.

1723. Horst. *after*.

ADDITIONAL.

pes foure prestes alle yfere
Sayde to pilat ryght pusgate : 1700
" We wote withouten wene
pat gods son was here dyght ;
We wende wychecrafte hade bene
All pat he did be myght ; 1704

(143)

Bot nowe we wote by sere witnes
Of men pat come of oure kynrede,
pat he agayne nowe lyueand es
And rysen sen tyme pat he was ded.
Two pat he raysed siche holynes
Of hym haue tolde vs in pis stede,
All pat ihesu did more & lesse 1711
Was don by pure myght of pe god-
hede ;
fforpi shortely to say,
In oure bokes haue we fonde
He was gods son verray
pat we gaffe dedys wounde." 1716

(144)

When pilat herde pe sothe declared,
pat fell of ihesu more & lesse,
ffor gret drede full lowe he dared
pat he put ihesu to siche stres ;
And pen no langere he ne spared,
Bot pen his awen errour confesse ;
Hym thought his witte was full ille
warded, 1723
pefore he had gret heuynes ;
And of his wrongfull dome
Belyue hym gan repent,
And hastily to Rome
His lettres pan he sent ; 1728

1726. Two letters erased after *gan*.

GALBA.

(145)

And fro noe flude till Abraham es
nyen hundreth and twelue 3ere ;
fro Abraham pan vntil moyses
foure hundreth and threty were ;
fro moyses vntill god dauid chese
king of grete powere,
fue hundreth and ten withouten lese,
pus telles oure bibill here ; 1736
vntill pe transmigracione,
fue hundreth 3ere fro pepin,
and till cristes incarnacione 1739
foure hundreth 3ere was sepin.

(146)

þus oure law if we lely luke,
þis proues oure prophecy,
pat Ihesus flessch and blude bath toke
of his moder mary 1744
V thowsand 3ere, als sais þis boke,
and fue hundreth parby,
sen þis werld was wroght ilka noke.
and ouer sais ysai : 1748
'of þe rotes of Iesse,'
he sais, 'a wand sall spring
and a flowre faire and fre
pat sall gouern al thing ;' 1752

(147)

'And on pat flowre,' he sais, 'sal rest
with al gudeness þe haly gast.'
pan may we se, sir, þusgates est,
he was god sun of mightes maste."
pan said sir pilate : "what es best?
oure werk, I wene, be all in waste."

HABLEY.

(145)

And fro Noe flude tyll Abraham es
Neghen hundreth & twelue yhere ;
ffro Abraham pan vntyll Moyses
ffour hundreth & thretty were ;
ffro Moyses vntyll god Dauid chese
Kyng of gret powere,
ffyue hundreth & ten withouten lese,
pus telles our bybell here ; 1736
vntyll pe transmygracione,
ffyue hundreth yhere fro þethen,
And tyll cristes incarnacione 1739
ffour hundreth yhere was sethen.

(146)

þus our law if we lely luke,
þis proues our prophecy,
pat Ihesus flesch & blode both toke
Of his moder Mary 1744
ffyue thowsand yhere, als says þis
And fyue hundreth pareby, [boke,
Sen þis world was wroght ilka noke.
And ouer says ysai : 1748
'Of þe rotes of Iesse,'
He sais, 'a wand sall spryng
And a floure fayre & fre
pat sall gouern all thing ;' 1752

(147)

'And on pat flour,' he sais, 'sall rest
with all gudeness þe haly gast.'
pan may we se, sir, þusgates est,
He was godes son of myghtes mast."
pan said sir Pil[at]e : "what es best?
Our werk, I wene, be all in wast."

SION.

(145)

ffra Noe flode tille abram es
Neghen hundrethe and (XII) yhere;
ffra Abraham tille Moyses 1731
ffoure hundrethe and thretty were;
ffra Moysen god Daudid chees
Tille kyng of grete powere,
ffyue hundrethe and ten withouten lees,
pus telle oure bible here; 1736
Tille þe transmygracyon,
ffyue hundrethe yhere fra þethen;
Tille þe incarnation of criste
ffyue hundrethe sithen. 1740

(146)

In oure lawe leely pus if we luke,
we say on þis manere,
pat Ihesu flesshe and blude tuke
Of Mary his modir dere 1744
ffyue thousand yhere aftir buke,
Aftir fyue hundrethe yhere."

1730. *A thousand* written above line
and *neghen hundrethe* marked for erasure.
Over an erasure VIII is written in later
hand.

1732. *thretty*: *yere* erased.

1739. *four score* after *criste*, possibly in
a different hand.

1740. *ffyue* possibly corrected from *four*;
and *ten* added at end of line.

ADDITIONAL.

(145)

And in his *lettre* pus he sayde:
"To claudy, was emperour pat
tyde,
Nowe late fell vs a wondre brayde;
Amonge vs Iuwes full of pride
Ihesu pat borne was of a mayde
Was sent amonges vs forto bide;
A lichire loose on hym we layde,
And all for he wrought wondres
wyde; 1736
ffor he went vs amonge [¹leaf 139, bk.]
And helpe bothe blynd & lame,
We Iuwes all *with* wronge
Diden hym dispite & shame; 1740

(146)

ffro ded to lyffe folke raysed he
With gret miracle sothe to say;
And on þe wawes of the see 1743
Drye fote walde he walke & play;
He chased fendes & gart paim fle
ffro diuerse bodyes þere pai lay;
Thurgh his witte & his pouste
Siche myracles did he nyght & day,
þe Iuwes sone paim bethought
And plened paim for envye,
And said all pat he wrought
Was done by sorcery; 1752

(147)

And I toke paire tales for gude,
I hade no grace ihesu to saue,
Bot demed hym to be don on rode,
Iwisse, þis gart I ihesu hane; 1756
Sithen when he shad his hert blode,
His body bloudy was layd in
graue;

1730. *tyme* erased before *tyde*.

134 *Pilate tells Claudius in a letter how Christ rose the third day in spite of the watchmen about the tomb.*

GALBA.

pan langer pare wald pai noght rest,
botilk one hame sone gan him haste.
pus beres paire bokes witnes 1761
to pam pe soth will ken.
to won whare welth euer es,
God grant vs grace, amen. 1764
A—M—E—N.

HARLEY.

pan langer pare wald pai noght rest,
Botilk one hame sone gan him hast.
pus beres pair bokes witnes 1761
To pam pe soth will ken.
To won whare welth euer es,
God *graunt* vs grace, Amen. 1764
A—M—E—N.

The soldiers could not keep the secret, but must needs tell the truth 135
about Christ's resurrection.

SION.

pan es it he pat we foresuke,"
 Quod Pilate tille alle in fere. 1748
 us beres paire bukes witnes
 Of paimē pe suthē wille ken,
 and þus oure endyngē es, 1751
 God Graunte Vs Grace, Amen.

ADDITIONAL.

Knyghtes aboute his tombe þai stode
 To kepe his body with swerde &
 Knyghtes pere he lay [staue ;
 Hym kepīd with armour bryght,
 Bot ȝit on þe thirde day 1763
 He rosse vp thurgh his myght ;

(148)

He rose vp þe thirde day
 Whill alle þe knyghtes lay & woke,
 As mased mysse my men þai lay,
 Was non of paim durst speke ne
 loke ; 1768
 Ihesu rose and went his way, [leaf 140]
 All þis we fynde wele in oure boke.
 On my knyghtes felle sicke a dray,
 As espyn leues þai lay & quoke ;
 Bot whan þis was asspied 1773
 þat iesu rysen was,
 þe Iuwes fast pidre hyed
 To wit þis wondre casse ; 1776

(149)

And gaue siluer to ilka knyght
 And bad paim say in þis manere :
 þat his dissiples come by myght
 Mawgre alle þat euer pere were
 And toke his body so by nyght 1781
 With armed men of gret powere ;
 Mi knyghtes assented anon right
 And toke þe money alle yfere ;
 Bot noȝt myght it auaile, 1785
 paire mede, as I suppose,
 þai kept it noȝt consaile,
 Bot tolde ryght howe he rose.

(150)

þai hade no myght for all paire mede,
 þat nede my knyghtes þe truthe
 most telle 1790

136 "I beseech you, Sir Emperor, not to believe the report of the Jews;
but believe from this time forth that God's Son, suffered on the cross
and died and rose again."

ADDITIONAL.

Ryght as it was sothely in dede ;	þat in þis matere loude will lye ; ¹
þai sette on ende & gan to spelle	Bot fro ² nowe forthe leue eueremore
Howe þat ihesu thurgh his godhede	And trowe it wele & stedfastly,
þe thirde day ros in flesshe & felle,	þat gods son sufferd full sore
And howe þai lay in droupand drede	Vpon þe rode on caluery; 1808
And non so 3hepe a worde to 3elle ;	He dyed & rose agayne, [leaf 140, back]
Mi knyghtes myght no3t layne, 1797	Of þis bere I witenes ;
Bot tolde bothe man & wife	þus fell it in certayne
þat crist with myght and mayne	Of ihesu more and lesse." 1812
þus rose fro ded to lyue. 1800	Explicit Nichodemus de passione xri

(151)

Sir Emperoure to 3owe pefore
þe sothe I sall nowe certifye,
þat 3e leue in non Iuwes lore 1803

¹ At bottom of page words *año dñi*
1650 (?), *Elizabeth*, appear in different hand.

² *Bot fro*: these two words are almost
illegible in MS.

GLOSSARY.

(Only unfamiliar forms are included in this Glossary, and no attempt has been made to give all variants of any particular word. Generally speaking, the unusual and abnormal forms of any one MS. are made clear by familiar forms of another MS.)

- A, *adj.* one, G. 431.
 A, *v.* have, A. 1466.
 ABATS, *pres.* 3 s. puts an end to, does away with, S. 1349.
 ABOHT, ABOUT, *pp.* paid for, atoned for, L. 57, 59; O. 43.
 AGON, *pp.* past, gone, O. 31; L. 47.
 AȝEIN (AȝEYN, OGAIN), *adv. prep.* again, against, O. 76; L. 84; E. 88.
 AH, *conj.* but, L. 245.
 AIWHARE (AYWHARE), *adv.* everywhere, G. 153.
 ALEGES (ALLEGES, ALEDIES), *pres.* 3 s. alleges, testifies on oath, G. 36, 1650.
 ALESED, *pp.* released, redeemed, O. 172.
 ALGATE (ALLGATE), *adv.* any how, at any rate, S. 91.
 ALONDE, *adv.* in the country, O. 30.
 ALS, *conj. adv.* as, also, G. 189, etc.
 ALSSONE (ALSONE), *adv.* immediately, G. 1645.
 ALWISE, *adv.* in every way, by all means, G. 398.
 AMAYDE, *pp.* dismayed, G. 201.
 AMBESAAS (AMESAS, AUNBESAS), *s.* both aces, *fig.* misfortune, O. 98; L. 108; E. 114.
 APAYDE, *pp.* satisfied, pleased, A. 203.
 APERTLY (APPERTLY), *adv.* openly, boldly, A. S. 756.
 ARE, *adv.* before, formerly, G. 121.
 ARELY, *adv.* early, S. 1009.
 AREW, *pret.* 3 s. had compassion on, was sorry for, L. 29.
 ARNE, *pres. pl.* are, A. 1511.
 ARTOW, *pres.* 2 s. art thou, E. 220.
 ASS, *pres.* 1 s. ask, G. 834.
 ASSPIED, *pp.* discovered, A. 1773.
 ASTATE, *s.* estate, G. 383.
 ASTOLDE, *pret.* 2 s. established, constituted, O. 231.
 ASTOW = as thou, E. 197.
 AT, *prep.* of, to, G. 103, etc.
 ATH, *pres.* 1 *pl.* charge upon oath, G. 1141; ATHED, *pp.* G. 1699.
 AUE = have, O. 109.
 AUȝT, *v.* ought, E. 30.
 AVED, *v.* had, O. 108.
 AW (AGHE), *v.* owe, G. 1681.
 AWIN (AGHEN, AUWEN), *adj.* own, G. 76, 1534.
 AYSELL, *s.* vinegar, G. 615.
 BADE, *pret.* 1 s. remained, waited, G. 88.
 BALDLY, *adv.* boldly, G. 1517.
 BALES, *s. pl.* sorrows, torments, G. 1505.
 BANDELL (*corrupt form of BANDES*), *s. pl.* bonds, H. 1417.
 BARET, *s.* strife, trouble, G. 152.
 BARGAN, *s.* contention, struggle, G. 188.
 BARNES, *s. pl.* children, G. 230.
 BATE, *s.* debate, strife, A. 508.
 BATH, *adj.* both, also, G. 376.
 BATHES, *adv.* both, S. 962.
 BED, *pret.* 3 s. prayed, G. 174.
 BEDE, *v.* commend, A. 1581.
 BEKENNE, *v.* consecrate, devote, A. 471; BIKEND, *pp.* G. 1546.
 BELDERS, *s. pl.* protectors, helpers, G. 535.
 BELYUE, *adv.* quickly, A. 213.
 BEN (BUEN), *v. be.* O. 51; E. 69; L. 67.
 BEREWEP, *pres.* 3 s. repents, commiserates, O. 185.
 BES (BESE), *pres. ind. of BE*, G. 319.
 BET, *pp.* repented, amended, E. 184.
 BETE, *pret.* 3 *pl.* beat, E. 55.
 BETE, *v.* remedy, mend, G. 1505.
 BETECHE, *v.* commit, entrust, A. 669.
 BETEN, *pret.* 3 *pl.* beat, O. 39.
 BETOKE, *pret.* 3 s. gave, delivered, A. 625.

- BEþ, *imperat. pl.* be, O. 3.
 BEWEUED, *pp.* stained, covered, A. 612.
 BIDE, *v.* beseech, pray, O. 153.
 BIDENE, *adv.* at once, the same time, G. 127.
 BIER, *s.* rescuer, intercessor, G. 1207.
 BIGETEN, *pp.* begotten, O. 190.
 BIHETE, *pret. 2 s.* promised, O. 177.
 BILEUE, *v.* remain, O. 104, 245.
 BILEUEN. *See* BILEUE.
 BINIM, *v.* deprive, take away, E. 136;
 BYNOM, *pp.* G. 1279.
 BIREUE (BIREUEN), *v.* rob, deprive, O. 112; E. 128.
 BIRON, *pp.* surrounded, covered over, G. 612.
 BITANE, *pp.* committed, entrusted, G. 333.
 BITID, *pret. 3 s.* betided, happened, G. 1.
 BITWENE, *prep.* þAM BITWENE, among themselves, G. 974.
 BIPOUTE, *pret. 3 s.* bethought, *refl.* remembered, O. 5.
 BLEMIS, *pres. 3 s.* defames, discredits, G. 383.
 BLIN, *v.* cease, decline, stop, G. 188.
 BLOD, *s.* blood, O. 15.
 BOBBED, *pret. 3 pl.* buffeted, struck, A. 604.
 BODE, *s.* message, tidings, A. 1247.
 BODWORD, *s.* message, news, G. 965.
 BOND, *pret. 3 pl.* bound, E. 54.
 BONDEN (BUNDEN), *pp.* bound, G. 1418.
 BONE, *s.* boon, request, G. 717.
 BOREN (IBORE, YBORE), *pp.* born, O. 177, 181; L. 186.
 BOHT (BOUȝT), *pp.* bought, E. 59; L. 97.
 BOUȝTEST, *pret. 2 s.* boughtest.
 BOUR, *s.* bour, chamber, L. E. 32.
 BOUST, *pp.* bought, O. 100.
 BRASTE, *pret. 3 s.* burst, S. 604.
 BRAYDE, *s.* trick, event, A. 1732.
 BREDE, *s.* width, breadth, G. 66, 163.
 BRENE (BRIN), *v.* burn, G. 1444.
 BREWE, *sub. pres.* contrive, prepare, A. 207.
 BRO, *s.* broth, *fig.* affair, case, G. 415.
 BROTHE, *s.* violence, A. 380.
 BROUTE = brought, O. 6.
 BUD (BOT), *pret. 3 s. impers.* it behaved, G. 456.
 BUETEN, *pp.* beaten, L. 53.
 BUEþ = BEþ, *v.* are, be, L. 82.
 BUS, *pres. 3 s. impers.* it behoves, G. 309.
 BUSKE, *v.* go, haste, prepare, S. 61.
 BYGEND, *pp.* entrusted, delivered, S. 671.
 BYTUK, *pret. 3 s.* committed to, gave to, S. 1581.
 CALDE, *adj.* cold, S. 259.
 CARPING, *s.* speech, language, G. 99.
 CASTE, *s.* design, purpose, S. 608.
 CASTYNG, *s.* arranging, G. 1686.
 CERTYS, *adv.* certainly, assuredly, A. 712.
 CHARGED, *pp.* bidden, brought, conducted, A. 892.
 CHEES, *pret. 3 s.* chose, S. 243.
 CHELE, *s.* chill, cold, O. 34.
 CHERE, *s.* countenance, S. 1551.
 CHESD, *v.* chose, G. 243.
 CLEDDE, *pret. pl.* clothed, clad, S. 609.
 CLEPEDEST, *pret. 2 s.* called, O. 176; E. 166, 194.
 CLERID, *pp.* made clear; CLERED BE, have explained, G. 1676.
 CLOMSD, *pp.* palsied, bereft of sense, S. A. 1423.
 COMLYNGS, *s.* strangers, novices, S. 259.
 CORKED, *adj.* purple, S. 605.
 COUP(E), *v.* accuse, blame, S. 60, 308, 365.
 COUPED, *v.* accused, blamed, S. 250.
 COUPYNGE, *s.* accusing, S. 701.
 COUTH, *v.* could, G. 171; S. 219.
 COUTHELY, *adv.* clearly, certainly, S. 228.
 CROS, *v.* crucify, G. 528.
 CUN, *s.* race, kin, O. 80, etc.
 CUNNES, *s. gen.* IN ENI CUNNES WYSE, by any manner of means, O. 85.
 DAMPNE, *v.* condemn, A. 883.
 DAMPNED, *pp.* *See* DAMPNE, G. 883.
 DANGE, *pret. pl.* beat, struck, S. 604.
 DARED, *pret. pl.* were disinayed, appalled, G. 799.
 DARRE, *adj. comp.* dearer, A. 1246.
 DEBATE, *s.* strife, quarrel, G. 508.
 DEDE, *s.* death, E. 35, 116.
 DEDYS, *s. gen.* of death, A. 1716.
 DEFOULED, *pret. pl.* polluted, defiled, G. 607.
 DEȝE, *v.* die, L. 54.
 DEL, *s.* part, deal, O. 188; E. 200.

- DELYUERLY, *adv.* quickly, actively, A. 1383.
- DEME, *v.* pass sentence, judge, G. 195.
- DEMEDEN (DEMPY), *pret. pl.* See DEME, L. 54; E. 36.
- DEMYD, *pret. pl.* See DEME, A. 783.
- DEORE (DERE, DUERE), *adj.* dear, L. 59, 174; G. 893.
- DERE, *s.* injury, G. 893.
- DERYD, *pret. s.* alarmed, disturbed, A. 242.
- DIEUX, *Fr. s. pl.* Gods! S. 72.
- DIGHT, *pp.* ordained, appointed, G. 55.
- DING, *v.* beat, strike, G. 593.
- DISPITUSELY, *adv.* cruelly, insultingly, mercilessly, A. 604.
- DOP, *pret. pl.* put off, took off, H. 603.
- DOLE, *s.* grief, sorrow, G. 683.
- DOMESMAN, *s.* judge, G. 67.
- DON (IDON), *pp.* done, O. 17, 20.
- DON, *pret. pl.* (?) put on, G. 603.
- DOSTOW = dost thou, E. 156.
- DOUTE, *s.* doubt, S. 630.
- DRAY, *s.* suffering, trouble, G. 60; A. 1345.
- DRECHID, *pp.* afflicted, troubled, G. 197.
- DREDLES, *adv.* without doubt, certainly, A. 554.
- DREUEN, *pp.* driven, raised, S. 1107.
- DROGH, *pret. pl.* drew, G. 1483.
- DROGHT, See DROGH.
- DROW3, See DROGH.
- DROWPAND, *pres. part.* drooping, sinking down, S. 176.
- DROWPID, *pret. pl.* became dispirited, crouched, cowed, G. 176.
- DUDE, *pret. pl.* did, L. 88; O. 35, 40.
- DURKED, *pret. pl.* trembled, shuddered, S. 799.
- DWELLES, *v.* abides, persists, G. 410.
- DYN, *s.* noise, G. 225.
- EFT, *adv.* again, G. 172.
- EFTESONES, *adv.* again, immediately, A. 167.
- EGERLY, *adv.* sharply, bitterly, G. 1338.
- EGGES, *v.* incites, provokes, G. 30.
- EGHEN, *s.* eyes, G. 479.
- ENCHAUNTING (ENCHAUNTISYNG), *s.* charm, spell, enchantment, G. 450.
- ENCHESON, *s.* cause, reason, motive, G. 84.
- ENI, *adj.* any, O. 85.
- ENQUEST, *s.* inquiry, A. 257.
- ENTENT, *s.* heed, care, A. 78.
- ER, *v.* are, E. 137.
- ER, *adv.* here, O. 134.
- ERE, *v.* are, G. 889.
- ERTOU = art thou, G. 1435.
- ESPYN, *adj.* aspen, A. 1772.
- EST = *es it*, is it, G. 1755.
- EUEREILK, *adj.* each, every, A. 969.
- EVERUCH, *adj.* every, O. 188; L. 194.
- EX, *inter. ab.* S. 72.
- EYSED, *pp.* eased, A. 1511.
- FAA, *s.* foe, A. 1538.
- FAILAND, *pres. p.* failing, G. 175.
- FALLES, *v.* happens, befalls, pleases; HYM FALLES, he deserves, G. 269; S. 420.
- FAMEN, *s.* foemen, G. 1491.
- FARE, *pres. 2 s.* go, travel, E. 154, 155.
- FARE, *s.* procedure, action, G. 441, 700.
- FAST, *adv.* strongly, vigorously, G. 525; FAST BY, close to, near by, A. 820.
- FELD, *pret. pl.* bent, faltered, G. 175.
- FELL, *pret. s.* befell, A. 1731.
- FELLE, *s.* skin, hide, A. 611.
- FELLES, *pres. s.* fells, strikes down, G. 1456.
- FELLY, *adv.* cruelly, A. 608.
- FENDES, *v.* keepest, defendest, G. 1497.
- FER, *adv.* far, G. 102, 778.
- FERE, *s.* companion, equal, O. 51; L. 67; G. 642; A. 1549; IN FER, together, G. 1697.
- FERE, *adj.* sound, whole, A. 1100.
- FERLIS, *s.* marvels, wonders, G. 687.
- FERLY, *adj.* dreadful, wonderful, G. 700.
- FEST, *pret. 3 s.* fastened, made firm, G. 631.
- FETT, *pp.* fetched, G. 1491.
- FILED, *pret. pl.* soiled, defiled, G. 544.
- FLEMID, *pp.* driven out, put to flight, G. 936.
- FLES (FLEYHS), *s.* flesh, O. 15, 190; E. 202; L. 196.
- FLIM, *s.* stream, river, O. 214.
- FON, *s.* fool, G. 607.

- FON (FUN), *pp.* found, G. 273.
 FOND, *pp.* tried, put to the test, E. 49.
 FONDED, *pp.* tried, tempted, O. 61; L. 73.
 FONDEN, *pp.* found, A. 1465.
 FONDESTOW = foundest thou, E. 77.
 FOR, *conj.* in order that, G. 957.
 FORBOD(E), *s.* prohibition, command, G. 1653.
 FORDONE, *pp.* destroyed, ruined, S. 444.
 FORDREDDE, *pp.* dreaded extremely, S. 176.
 FORE, *pret. pl.* went, travelled, S. 236.
 FORERINER, *s.* forerunner, G. 1246.
 FORFARE, *sub. pres.* perish, pass away, G. 432.
 FORȝEF, *sub. pres.* 2 *s.* forgive, O. 154.
 FORLETEN, *pret. pl.* forsook, abandoned, O. 159.
 FORLOREN, *adj.* forlorn, L. 243.
 FORLORN, *pp.* lost, G. 232.
 FORMAST, *adj.* first, E. 165.
 FORME, *adj.* former, earlier, G. 1177.
 FORTE, *prep.* for to, L. 5, 67.
 FORTHERMER, *s.* forerunner (*corrupt form of FORERINER?*), H. 1246.
 FORTHUGHT, *pret. pl.* conspired, A. 736.
 FORȝI, *adv. conj.* for this reason, therefore, G. 311.
 FORWARD, *adv.* afterwards and onwards, G. 904.
 FOTT, *imperat.* 2 *s.* fetch, A. 115.
 FRA, *adv. prep.* from, G. 195.
 FRAINE, *v.* make inquiry about, ask for, G. 1134.
 FRAINED, *pp.* questioned, tempted, E. 75.
 FRANKIS, *adj.* Frankish, French, G. 1295.
 FREKLY, *adv.* eagerly, lustily, G. 1456.
 FRO, *adv.* from, from the time that, G. 920.
 FROȝYNG, *s.* consolation, remission, L. 166.
 FOL (FUL), *adj.* full, O. 17; L. 55, etc.
 FYNE, *s.* end, confines, L. 11.
 GA (GAY), *v.* go, G. 1542.
 GACE, *pres. s.* goes, A. 64.
 GAMEN, *s.* joy, delight, G. 1205.
 GAN, *pret. s.* began, O. 78; S. 1518; A. 1533.
 GAN, *pp.* gone, L. 72.
 GANGE(N), *v.* go, S. 1351.
 GASE. *See* GACE.
 GAT (GATE), *s.* way, manner, method, O. 24; G. 69; E. 224.
 GATE, *pret. sub.* begot, G. 280.
 GATES (GATS). *See* GAT, O. 2, 27; E. 1351, etc.
 GER, *v.* make, G. 188.
 GERT, *pret. s.* caused, G. 8.
 GETEN, *pp.* got, taken, G. 1476.
 GLETERAND, *pres. part.* glittering, G. 126.
 GOD, *adj.* good, O. 16.
 GRAM, *s.* anger, S. 70.
 GRAUEN, *pp.* buried, G. 1098.
 GRAYTHED, *pp.* furnished, ornamented, G. 126.
 GRE, *v.* agree, G. 923.
 GREDE, *v.* cry out, L. 80.
 GRET (GREETE), *pret. s.* wept, cried out, G. 1489.
 GRETTE (GRATTEST), *adj.* greatest, S. 1597.
 GRETHE, *s.* power, contrivance, S. 340.
 GRILLE, *adj.* fierce, cruel, A. 368.
 GRITH, *s.* protection, peace, G. 1018.
 GRIP (GRYHT). *See* GRITH, O. 116; E. 132.
 GROTCANT (GRUCCHANDE), *pres. part.* grumbling, complaining, S. 536.
 GRU (GREWE), *adj.* Greek, G. 633.
 GRUNTEN, *v.* wail, murmur, O. 70.
 GUL, *adj.* pale, yellow, G. 70.
 HABADE = ABADÉ, abode, S. 88.
 HABBE, *v.* have, O. 92.
 HABBEȝ, *pres. pl.* have, O. 101.
 HAG, *imperat.* cut, chop, G. 164.
 HALDE, *s.* support, defence, G. 257.
 HALDEN, *pp.* bound, obliged, indebted, G. 927.
 HALE, *adj.* whole, hale, G. 43, 476.
 HALY, *adv.* wholly, altogether, G. 131.
 HALYDOME, *s.* saintly relic, sacrament, A. 892.
 HALYNES, *s.* holiness, S. 1500.
 HALYST, *pret. pl.* conjured, adjured, besought, S. 1003.
 HARDILY, *adv.* boldly, G. 164.
 HASTOWE = hast thou, A. 1467.
 HATE(N), *v.* call, G. 1230.
 HATHENES, *s.* heathen, G. 451.
 HAVI (HAVY) = have I, O. 30; L. 46.

- HAYLSED. *See* HALYST, A. 1003.
 HEELE, *v.* hide, conceal, A. 904.
 HEGHE (HEGHT), *adj.* high, G. 173;
 ON HEGHT, on high.
 HEJE (HEIJE), *adj.* high, L. E. 31.
 HEIN (= HETHEN), *adv.* hence, G.
 1071.
 HELDE, *v.* bend downwards, lean, G.
 131.
 HELDES (HELDED). *See* HELDE, G.
 163.
 HELE, *s.* salvation, G. 1216.
 HEM, *pron.* them, L. 6, 29, 30.
 HENDE, *adj.* gracious, gentle, A. 879.
 HENE (HENNE), *adv.* hence, O. 140.
 HENT, *pret. pl.* grasped, seized, G.
 901.
 HENTE, *pret. pl.* stripped, S. 601.
 HEORE, *pron.* their, L. 52.
 HERDY, *adj.* bold, audacious, A. 365.
 HERIGHT, *v.* rob, despoil, S. 1535.
 HEROWEDE. *See* HERWE.
 HERTLY, *adv.* sincerely, heartily, G.
 234.
 HERWE, *v.* harrow, despoil, E. 150.
 HERY, *v.* rob, despoil, G. 1535.
 HESTE, *s.* injunction, behest, L. 159.
 HETE, *pret. 2. s.* commanded, bad, O.
 230.
 HETES, *pres. 3. s.* commands, invites,
 G. 389.
 HETHEN, *adv.* hence, H. 1071.
 HETHING, *s.* contempt, mockery, G.
 134, 448.
 HEUEDE, *pret. s.* had, possessed, L.
 7, 24.
 HEUEDE, *pret. s.* lifted, raised, O. 214.
 HEUENRYKE, *s.* the kingdom of heaven,
 L. 178; S. 1580.
 HEUERICHE = HEUENRICHE, HEUENRYKE,
 O. 250.
 HEUIDES, *s.* heads, G. 131.
 HI (HRO, HOE, HUE), *pron.* they, O. 37;
 L. 138, etc.
 HIDERTO, *adv.* hitherto, O. 108.
 HIITE, *v.* promised, L. 231.
 HINE, *adv.* in, within, O. 74.
 HOF = of, O. 165.
 HOLLE, *adj.* sound; HOLLE AND FERE,
 safe and sound, A. 1100.
 HOLLY, *adv.* entirely, wholly, A. 1646.
 HON = ON, *i. e.* one, O. 28.
 HONDEN, *s.* hands, O. 38; E. 54.
 HONE, *s.* delay, G. 785.
 HOO, *s.* halt, stop, A. 1124.
 HORCOP, *s.* bastard, G. 227.
 HORE, *s.* hair, A. 163.
 HOTE, *adj.* fervent, A. 826.
 HOUNBOUNDEN, *pp.* unbound, O. 121.
 HOUNDO, *v.* undo, O. 128.
 HOUNSTRONGE, *adj.* weak, unstrong,
 O. 123.
 HOURE, *pron.* our, O. 51.
 HOUT = out, O. 6.
 HUELD = HELD, observed, L. 159.
 HYNGMAN, *s.* hangman, A. 164.
 JANGELYNG, *s.* wrangling, disputing,
 S. 563.
 ICH (YCH, Y), *pron.* I, O. 47; L. 63.
 ICH, *adj.* each, E. 81.
 ICHULLE = I will, L. 136.
 IDON, *pp.* placed, put, O. 20.
 ILK (ILKA), *indef. pron.* each, every, G.
 154.
 ILLERHAYLE, *s.* misfortune, evil fate,
 S. 695.
 INOGHE (INOWE), *adv.* enough, G. 103.
 INUL = I NE WILL, *i. e.* I will not, L.
 58.
 IREN, *adj.* iron, G. 1364.
 IS = his, A. 375, 967.
 IWIS, *adv.* surely, certainly, O. 41, etc.
 KAY, *s.* key, G. 831.
 KEND, *pp.* known, G. 474.
 KENE, *adj.* wise, clever, A. 123.
 KENEDEN, *v.* confessed, knew, ac-
 knowledgeed, O. 221.
 KID, *pp.* well-known, made famous,
 G. 63.
 KIN, *s.* family, race, E. 209.
 KITH, *v.* show, make known, G. 819.
 KNELEAND, *pres. part.* kneeling, G.
 1103.
 KYD, *pret. s.* showed, G. 1405.
 LACE (LACES), *v.* catch, fasten, seize, G.
 1603.
 LADDEST = leddest, L. 169.
 LAGHE, *s. pl.* laws, S. 461.
 LANE, *s.* loan, G. 1530.
 LANGARE, *adv.* long ago, long since,
 G. 289.
 LAPPED, *v.* folded, wrapped, S. 606.
 LARE, *s.* doctrine, G. 430.
 LAT, *v.* let, G. 1449.
 LATE, *adv.* lately, G. 497.
 LATHLY, *adj.* horrible, loathsome, G.
 1515.

- LAWED, *adj.* unlearned, untaught, G. 10.
 LAWEN, *s.* laws, O. 230.
 LAWSE, *v.* loose, break, A. 1212.
 LAY, *s.* faith, law, O. 238; G. 1299.
 LAYN(E), *v.* conceal, be silent about, G. 233.
 LAYTHE, *adj.* unpleasant, loathsome, S. 1208.
 LEDES, *s.* people, nation, G. 10.
 LEEF, *adj.* dear, beloved, A. 342.
 LEEUE (LEOUE, LEUE), *adj.* dear, O. 3.
 LEGHES, *s.* lies, falsehoods, S. 98.
 LELE, *adj.* loyal, faithful, G. 1214.
 LELY, *adv.* loyally, faithfully, G. 354.
 LEME, *v.* shine, gleam, G. 1174.
 LEMID, *pret.* See LEME, G. 1407.
 LEN(E), *v.* lend, give, grant possession of, G. 1530.
 LEND, *v.* come, light upon, G. 472.
 LENGORE. See LANGARE, L. 142.
 LENT, *v.* bestowed on, put on, S. 605.
 LERE, *v.* teach, instruct, learn, G. 458.
 LERED, *adj.* learned, G. 10.
 LERES. See LERE, G. 37.
 LERYNGE, *s.* instruction, doctrine, S. 293.
 LES(s), *v.* diminish, lessen, G. 512.
 LESE (LES, LEESE), *adj.* false, G. 449.
 LESE (LEES), *s.* doubt, falsehood, G. 1735.
 LESEN, *v.* loose, release, O. 221; L. 215.
 LESING, *s.* doubt, denying, E. 92.
 LESTEP, *imperat. pl.* listen, O. 4.
 LETT, *v.* hinder, injure, destroy, G. 192.
 LETTYNGE, *s.* hindrance, annoyance, A. 448.
 LEUE, *v.* believe, A. 430; G. 1678.
 LEUEDEST, *v.* believedst, L. 60.
 LIBBE, *v.* live, L. 247.
 LICHIRE, *s.* debauché, lewd man, A. 1735.
 LYTED, *v.* descended, E. 31.
 LIKING, *s.* pleasure, enjoyment, G. 1603.
 LIS, *s.* prison, dungeon, O. 165.
 LITE, *s.* delay, G. 1014.
 LITHES, *v.* obey, hearken to, G. 353, 452.
 LOKE, *v.* look, examine, A. 1637.
 LOKED, *pret.* See LOKE.
 LOKEN, *v.* keep, take care of, lock, O. 157.
 LOME, *adj.* lame, O. 18.
 LORDYNGES, *s.* sirs, lords, A. 362, etc.
 LORN, *pp.* lost, G. 356.
 LOSEN, *v.* loose, release, L. 36.
 LOPE, *adj.* loathsome, O. 150; L. 154.
 LOUT, *v.* bow, make obeisance, G. 135.
 LOUYNG, *s.* praise, G. 1510.
 LOWTYD. See LOUT, A. 140.
 LURDANS, *s.* vagabonds, rascals, G. 135.
 LUTEL, *s.* little, L. 126.
 LYHTE, *pret.* *s.* descended, L. 31.
 LYS = lies, S. 353.
 LYTH, *v.* hearken, obey, G. 823.
 LYUERE, *v.* deliver, A. 1400.
 MAISTRIS, *s.* mastery, skill, G. 1432.
 MANE, *s.* sorrowing, moaning, G. 708.
 MANKIN, *s.* mankind, E. 116.
 MANRED (MONRADE), *s.* homage, L. 88.
 MASED, *adj.* dazed, confused, A. 1767.
 MAUMETRY, *s.* idolatry, heathenism, G. 552.
 MAWGRE, *adv. prep.* in spite of, notwithstanding, A. 1780.
 MEETELES, *adv.* without food or meat, S. 776.
 MELLED, *pp.* mixed, mingled, G. 1408.
 MELLES, *v.* meddles, concerns about, maltreats, G. 414.
 MELLING, *s.* mingling, meddling, injury, G. 417.
 MEND, *v.* remember, be mindful of, G. 652.
 MEND, *v.* restore, atone for, G. 1274.
 MENE, *v.* remember, have in mind, G. 123, 212, 1093.
 MENES, *impers.* US MENES, we are reminded, G. 27.
 MENEYHE (MENȝE), *s.* retinue, followers, G. 806.
 MENSCK, *v.* honour, favour, G. 196.
 MENSCKES, *s.* honours, dignities, G. 123.
 MENT, *pp.* designed, planned, A. 727.
 MERRES, *v.* bewilders, troubles, G. 21; S. 295.
 MERUAILES, *s.* marvels, G. 217.
 MICHEL (MUCHEL, MEKILL), *adj.* much, great, O. 17; G. 242.
 MIDLERD, *s.* earth, G. 1559.
 MYTE, *v.* might, O. 22, 85.
 MIN, *pron.* my, G. 38; E. 54.
 MIRE, *pron. gen. pl.* my, O. 177.
 MIRKNES, *s.* darkness, G. 1173.
 MISSE, *v.* miss, fail, O. 194.
 MIT, *prep.* with, O. 22.

- MODE**, *s.* mind, mood, G. 1038.
MON (MUN), *v.* will, G. 200.
MONI, *adj.* many, O. 13, 28.
MOPP, *s.* fool, mop, G. 21.
MORE, *s.* race, stock, O. 177.
MOSTE(N), *v.* must, L. 8, 12.
MOTE, *v.* may, must, L. 151.
MUSTERS, *v.* shows, G. 51.
MYN, *adv.* less, G. 1124.
MYNSTERS, *s.* servants, G. 207.
MYS (MYSSE), *s.* loss, G. 1274.
MYS, *v.* miss, be wanting, G. 575.
MYS, *adv.* wrongly, amiss, G. 1576.
MYSFARE, *v.* go astray, fare ill, A. 432.
MYSSE, *s.* mass, lump, A. 1767.
MYSTROWED, *v.* mistrusted, A. 824.

NAKYN, *adj.* no kind, no sort, S. 1311.
NAM (NOM), *pret. s.* took, E. 39.
NOMEN, *pret. pl.* took, O. 37.
NAN, *adj.* none, E. 77.
NANEGATE (NOGATE), *adv.* by no means, S. 148.
NAS = was not, L. 9.
NEDE (NEODE), *s.* need, necessity, L. 33.
NEDELY, *adv.* necessarily, G. 456.
NEDELYNGES, *adv.* necessarily, S. 77.
NEGHE, *v.* approach, draw near, G. 742.
NERE, *adv.* closely, strenuously, G. 1699.
NEUYN, *v.* name, call, G. 24.
NEWEU, *s.* nephew, grandson, O. 10.
NOHT, *s. adv.* nought, not, L. 60.
NOKE (NUKE), *s.* corner, point, stroke, G. 1639, 1747.
NOLDEN, *v.* would not, O. 103.
NON, *s.* noon, O. 19.
NON, *adj.* none, O. 63.
NONKINS, *adj.* no manner of, G. 1268.
NOT, *v.* know not, A. 459.
NOTE, *s.* tenor (*of a letter*), S. 1657.
NOTE, *corrupt form of NOKE*, H. 1639.
NOTES, *s.* business, tricks, G. 77.
NOUȝT, *adv.* not, E. 60; L. 84.
NOURE = nought, S. 964, 1084.
NOUTHIR, *conj.* neither, S. 1122.
NOUȝE, *adv.* now, L. 42.
NOY, *s.* annoyance, hurt, G. 1279.
NOYES, *v.* troubles, annoys, G. 77, 1511.
NULLEȝ = will not, L. 135.

OBLIS, *v.* bind, engage, G. 275.
OBRADÉ, *adv.* out, abroad, G. 92.

OFRANDES, *s.* offerings, G. 568.
OFTSYTHES, *adv.* oftentimes, S. 989.
OGHE, *v.* be under obligation, ought; *vs* OGHE, *impers.* it behoves us, A. 37.
OİPER (OWTHER), *pron. conj.* either, or, G. 329.
ONANE, *adv.* anon, G. 868.
ONENCE, *prep.* anent, in respect to, concerning, G. 983.
OR, *adv.* ere, before, A. 341.
ORDINANCE, *s.* order, contrivance, arrangement, G. 392.
OTHERGATES, *adv.* otherwise, S. 1075.
OU = how, O. 5.
OU = you, L. 2.
OUER, *adv.* further, in addition to, besides, G. 1748.
OUTORYTYE, *s.* authority, A. 330.
OWE, *v.* ought, E. 92.

PARAIS, *s.* paradise, L. 6; O. 157.
PARDE, *inter.* *Fr. par dieu*, G. 239.
PAS, *v.* try, adjudicate, pass upon, G. 243.
PASCH, *s.* Passover, G. 517.
PAY, *v.* pacify, please, G. 511.
PAYDE. *See* APAYDE.
PINE, *s.* pains, torments, O. 45, etc.
PINED, *pp.* tormented, afflicted with pain, G. 1316.
PLATLY, *adv.* plainly, flatly, A. 752.
PLAY, *s.* action, O. 57; E. 71; S. 1438.
PLENED, *pret. pl.* complained, A. 1750.
PLİȝT, *s.* guilt, danger, E. 170.
PLITTE, *s.* plight, purpose, A. 1153.
PORE (POUER), *adj.* poor, L. E. 34.
POUSTE, *s.* power, ability, L. 7; G. 1091.
PRESENT, *s.* presence, G. 370.
PRESENTES, *v.* represents, counterfeits, A. 383.
PREUETESE, *s.* secrets, G. 1155.
PRISOUNS, *s.* prisoners, E. 30.
PRISSE, *s.* esteem, value, A. 257.
PRIUED, *pp.* robbed, deprived, G. 1440.
PRYNEDÉ, *pp.* tortured, tormented (*corrupt form of PYNEDE*), S. 1316.
PURE, *adj.* very, sheer, S. 387.
PUTTYD, *pp.* raised, brought, A. 54.

QUED, *s.* evil, harm, the devil, L. E. 36.
QUERT, *s.* health, good condition, G. 970.

- QUEST, *s.* body of persons appointed to hold an inquiry, jury, G. 243.
 QUIT, *adv.* clear, = TYTE, quickly, G. 1016.
 QUODE, *v.* said, S. 37.
 QUOKE, *v.* trembled, quivered, A. 1772.
 QWATE = what, S. 290.
- RAFE, *pret.* *s.* rove, was split, G. 660.
 RATH, *adv.* quickly, without delay, G. 1145.
 RAUIST, *pp.* carried away, led away, G. 951.
 RAW, *s.* row, series; ON RAW, in unison, G. 226.
 REALTE, *s.* royalty, G. 2.
 RECCE (REK), *v.* reckon, care, O. 110.
 RED (REDE), *v.* advise, O. 48; L. 64.
 REDES, *s.* counsel, advice, O. 78.
 REGNE, *s.* kingdom, dominion, G. 651.
 REMAIL, *s.* verse, poetry, G. 12.
 REMOUS (*corrupt form of remouf?*), *v.* remove, open, take away, S. 1348.
 REN (RENNE), *v.* run, O. 136; L. 144; E. 147.
 REUEST, *v.* robbest, deprivest, L. 119.
 REW, *v.* rue, grieve, G. 211.
 REWEȝ, *pres.* 3 *s.* See REW, O. 90; L. 100.
 REYNE, *pres. pl.* arraign, G. 211.
 RIȝT (RYȝT), *adj.* right, E. 39; L. 24.
 RIGHTWIS, *adj.* righteous, A. 515.
 RIȝTWISENESE, *s.* righteousness, O. 185.
 RIUE, *adv.* openly, certainly, G. 1567.
 Ro, *s.* quiet, repose, O. 256.
 ROD (RODE), *s.* rood, cross, O. 20, etc.
 RYFE, *adv.* openly, certainly, A. 1457.
- SAKE, *s.* cause, O. 37; E. 53.
 SAKLES, *adv.* without cause, G. 950.
 SALUEDE, *v.* greeted, saluted, S. 868.
 SAME = shame, O. 35.
 SAMEN, *adv.* together, A. 737.
 SAUNZ, *Fr. prep.* without, S. 127.
 SAWE, *prep.* save, except, A. 482.
 SAWES (SAGHES), *s.* saws, sayings, G. 111.
 SAYNE, *pres. pl.* say, A. 258.
 SCHAFTES, *s.* shafts, G. 125.
 SCHATOW (SHALTOU) = shalt thou, O. 116.
 SCHAMLY, *adv.* shamefully, G. 1439.
 SCHAPE, *pp.* escaped, S. 240.
 SCHAPEN (SHAPED), *pp.* shaped, created, L. 196; E. 202.
- SCHENE, *adj.* beautiful, splendid, G. 125.
 SCHENT, *pp.* disgraced, reviled, G. 463.
 SCHILDE, *v.* shield, protect, G. 114.
 SCHO (SHO), *pron.* she, G. 206.
 SCHOPE, *pret.* 2 *s.* shaped, created, E. 164.
 SCHULD = should, E. 104, etc.
 SCHUST = shouldst, E. 195, 219.
 SE = SENE (?), *adv.* since, G. 748; (*or it may be for the verb see.*)
 SEGE (SUGE, SUGEN), *v.* say, O. 171, 191, 218.
 SEID (SEYD) = said, L. 15; E. 97.
 SEINE, *adv.* since, G. 1069.
 SEKERLY, *adv.* surely, securely, G. 395.
 SELCOUTHE, *adj.* strange, wonderful, S. 217.
 SELLY, *adj.* strange, marvellous, S. 678.
 SEMBLE, *s.* meeting, assembly, A. 1025.
 SEN = SETHEN, *conj.* since, A. 53.
 SENDELL, *s.* kind of cloth, G. 722.
 SENE, *adv. conj.* since, G. 439.
 SENT = assent, *v.* A. 512.
 SERE, *adj.* several, A. 1398.
 SERELY, *adv.* particularly, separately, G. 1638.
 SEREWES, *s.* sorrows, O. 28.
 SERTES. See CERTES, G. 816.
 SEȝEN (SEȝPE, SUPȝEN, SYTHEN), *adj. conj.* since, afterwards, L. 10, 48, 49; O. 17, 32, etc.
 SHENDE, *v.* confuse, disgrace, O. 22; L. 130.
 SHULEN (SULEN), *v.* shall, O. 102; L. 112.
 SHUPTEST, *pret.* 2 *s.* shaped, created, L. 158.
 SIBNESSE, *s.* peace, kinship, O. 186.
 SIKIRE, *adj.* secure, certain, A. 1110.
 SITH, *s.* time, occasion, G. 821.
 SITTYNGESTEDE, *s.* seat, abode, S. 389.
 SKAPE, *v.* escape, depart, G. 380.
 SKAPPID, *pret.* 3 *s.* escaped, A. 240.
 SKATH, *s.* injury, harm, G. 380.
 SKIL(L), *s.* reason, excuse, skill, L. 223; E. 227; G. 308.
 SKILFULLY, *adv.* reasonably, right, A. 382.
 SLAKE, *v.* loose, release, G. 518.
 SLEPAND, *pres. part.* sleeping, G. 210.
 SLIKE, *adj.* such, G. 46, etc.
 SMERTLY, *adv.* promptly, quickly, A. 74.

- SNELLE, *adv.* quickly, A. 1292.
 SOBOT = sabbath, A. 774.
 SOFFRE (SOFFREN), *v.* suffer, permit, O. 44; L. 58.
 SOFFRED, *v.* endured, O. 28; L. 44.
 SOME, *s.* shame, O. 17.
 SOND(E), *s.* messenger, O. 146; A. 1223.
 SONDERLY, *adv.* separately, S. 1638.
 SONE, *adv.* immediately, O. 23.
 SORWE (SOREWEN), *s.* sorrows, L. 44; E. 84.
 SOTELL, *adj.* subtle, G. 437.
 SOTHFAST, *adj.* truthful, L. 18.
 SOTHFASTNES, *s.* truthfulness, G. 351.
 SOÞE, *s.* truth, sooth, E. 40.
 SPARRE, *imperat. s.* close, bar, A. 1351.
 SPERD, *v.* closed, barred, G. 772.
 SPILTE, *pp.* killed, destroyed, A. 646.
 SPIR, *v.* search, enquire, investigate, G. 1463.
 SPIRD, *pret.* See SPIR.
 SPOSAGE, *s.* wedlock, G. 730.
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 SPRENT, *pret. pl.* sprinkled, wet, A. 629.
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 STAD, *pp.* placed, G. 1591.
 STEGH (STEYE), *pret. s.* climbed, ascended, G. 886.
 STERE, *v.* steer, guide, S. 155.
 STEUIN, *s.* agreement, appointment, consent, voice, G. 162.
 STIRT, *pret.* started, leapt, G. 253.
 STONAYD, *pp.* astonished, G. 360.
 STOND (STONDEN), *v.* stand, O. 136; E. 147.
 STRAKES, *s.* strokes, G. 419.
 STREKE, *adv.* direct, straight, S. 867.
 STRENGHE = strength, S. 467.
 STRENGHEFULLY, *adv.* strongly, vigorously, S. 155.
 STRENGTHI, *adj.* strengthly, powerful, G. 1317.
 STRIF, *s.* dispute, debate, L. 2.
 STRYFE, *v.* fight, contend, S. 343.
 SUETE, *adj.* sweet, O. 189.
 SULD = should, G. 55, etc.
 SUN (SUNNE, SUNNES), *s.* sins, O. 12; L. 55.
 SUTHEFASTE. See SOTHFAST.
 SWILKE, *adj.* such, S. 79.
 SWITH, *adv.* quickly, strongly, G. 817.
 SWYNGE, *v.* beat, strike, A. 593.
- SYKERLYKE, *adv.* securely, S. 1578.
 SYKYR. See SIKIRE, S. 154.
- TAC, *imperat. s.* take, seize, L. 103.
 TAGHT, *pp.* given, entrusted, S. 333.
 TAKE, *pret. pl.* gave, delivered, G. 1004.
 TAKIN, *s.* token, sign, G. 1150.
 TAKYNGS, *s.* takings, seizures. *But here probably a corruption of* TAKENS, S. 437.
 TALKINGES, *s. corrupt form of* TAKENS(?) tokens, G. 437.
 TANE, *pp.* taken, G. 185.
 TE, *prep.* to, L. 8.
 TRITEST, *pret. 2 s.* showedst, O. 233.
 TEMPID, *v.* tempted, G. 1334.
 TENE, *s.* vexation, G. 533.
 TENE, *v.* irritate, harm, G. 726.
 TENED, *pret. of* TENE, S. 736.
 TENT, *s.* heed, attention, G. 78.
 TENTIFLY, *adv.* securely, attentively, S. 151.
 THONORS, *s. gen.* thunder's, G. 1382.
 THRA, *adv.* boldly, G. 1544.
 THREPE, *s.* contradiction, dispute, G. 838.
 THREST, *v.* thrust, cast, G. 610.
 THRIST, *pp.* cast, forced, A. 1443.
 TOBRAST, *pret. pl.* burst in pieces, burst asunder, S. 1404.
 TOKE (TUBE), *pret. pl.* entrusted to, A. 795.
 TOSCHOKE, *pret. s.* shook to pieces, G. 797.
 TOUN, *s.* town, G. 90.
 TOUR, *s.* tower, L. E. 31.
 TRACE, *s.* track, course, G. 1601.
 TRaine, *s.* stratagem, snare, G. 185, 863.
 TRATILLING, *s.* chattering, gabbling, G. 563.
 TRAUERST (TRAUYST), *pp.* crossed, transgressed, G. 1301.
 TREULICHE, *adv.* truly, O. 241.
 TRONE, *s.* throne, G. 425.
 TRYE, *s.* faithfulness, loyalty, A. 728.
 TUEN, *v.* go, L. 234.
 TWIN, *v.* separate, divide, G. 186.
 TYTE, *adv.* quickly, immediately, G. 484.
 TYTHING, *s.* tidings, message, G. 1204.
- ÞAI, *pron.* they, E. 53.
 ÞAIM, *pron.* them, E. 29.

- DAN, *conj.* when, E. 37.
 DAN (ÐON), *pron. acc.* this, O. 65; E. 79.
 DARE, *adv.* there, E. 65.
 ÐF, *conj.* when, as, O. 77; I. 41.
 ÐEINE, *adv.* thence, G. 1075.
 ÐEN, *adv.* than, O. 14.
 ÐEN, *pron. acc.* the, L. 10, 39.
 ÐENNE, *adv. conj.* ther, when, O. 69, 70.
 ÐENNE, *adv.* thence, L. 5, 13.
 ÐETHEN, *adv.* thence, G. 102.
 ÐILKE, *adj.* such, that, L. 135.
 ÐIR, *pron.* these, G. 619.
 ÐO, *pron.* they, O. 74, 103.
 ÐO, *adv. conj.* then, when, L. 37, 41.
 ÐO-ÐE, *conj.* when, O. 25.
 ÐOLED, *pp.* endured, suffered, O. 33.
 ÐORE, *adv.* there, L. 30, 63.
 ÐORU (ÐOURH, ÐURCH), *prep.* through, O. 84.
 ÐOUȝ (?), *s.* disgrace, indignity, E. 51.
 ÐREST, *s.* thirst, E. 50.
 ÐRIDDE, *adj.* third, L. E. 45.
 ÐRITTI, *adj.* thirty, O. 29.
 ÐUNCHEȝ, *v.* seems, L. 140.
 ÐUSGATE, *adv.* thus, in this way, S. 107.
 UNBEDDE, *adj.* unbidden, A. 174.
 UNDERON, *s.* the time from nine to twelve o'clock in the morning, G. 657.
 UNHILD, *pp.* uncovered, G. 169.
 UNRIGHTWIS, *adj.* unrighteous, G. 560.
 USED, *pp.* WAS USED, was the custom, G. 122.
 VACCHE, *v.* fetch, L. 5, 30.
 VENKESHT, *pp.* vanquished, A. 1423.
 VEREN = WEREN, were, O. 8.
 VISAGE, *s.* face, countenance, G. 1042.
 VOIDE, *v.* make void, clear out, A. 285, 1697.
 VOR = for, L. 15.
 WA, *s.* woe, G. 1538.
 WALDE, *v.* would, A. 292.
 WALOWAY, *inter.* woe, alas, S. 1314.
 WANE, *s.* quantity, number, G. 419.
 WANES, *s.* dwelling, abode, G. 967.
 WANKILL, *adj.* unstable, A. 340.
 WAR, *v.* were, E. 100.
 WARAND, *s.* guarantee, safeguard, G. 666.
 WARE, *s.* host, inhabitants, O. 217.
 WARED, *pp.* defended, spent, A. 1723.
 WARLOGHE (WARLOWȝ), *s.* wizard, sorcerer, S. 1424.
 WARS, *adj.* worse, A. 741.
 WAT = what, O. 59; E. 73.
 WATH, *s.* hurt, peril, G. 378.
 WED (WEDDE), *s.* pledge, G. 100.
 WEDE, *s.* garment, weeds, L. E. 34.
 WEDER (WHYDER), *adv.* whither, O. 110; L. 118.
 WEDLAYK, *s.* wedlock, G. 252.
 WELD (WALD), *v.* wield, rule, O. 93, 96; L. 106, etc.
 WELLE, *v.* will, S. 100.
 WELTH (WELTHES), *s.* happiness, pleasure, G. 1537, 1763.
 WEMME, *s.* crime, stain, A. 607.
 WEND (?), *pp.* for WOND, WONED, lived, dwelt, O. 30.
 WEND, *pret. pl.* supposed, G. 1703.
 WEND, *v.* go, wend, L. 129; O. 250; G. 476.
 WENDEST, *pret.* 2 *s.* supposedst, O. 99.
 WENE, *s.* doubt, G. 531.
 WENESTOW = weenest thou.
 WER, *adv.* where, O. 129.
 WERE, *s.* doubt, A. 1389.
 WERLDLY, *adj.* worldly, G. 1527.
 WES = was, L. 4, 17.
 WEX, *v.* wax, G. 70, 537.
 WHARETHURGH, *adv.* wherethrough, through which, G. 284.
 WHATKIN, *adv.* what kind of, what manner of, G. 28.
 WHER = whether, G. 1050.
 WHIK = quick, H. 1082.
 WHILK, *pron.* which, G. 34.
 WHYȝT, *s.* wight, man, L. 23.
 WİȝT, *s.* whit, E. 169.
 WİȝT, *adj.* brave, valiant, G. 161, 959.
 WİȝTLY, *adv.* immediately, quickly, H. 581.
 WİKE, *s.* dwelling, E. 187; L. 177.
 WİLD, *v.* would, S. 1556.
 WİLDRENES, *s.* wilderness, A. 1365.
 WİLLY, *adj.* ready, willing, G. 161.
 WİLLY = will I, O. 75.
 WİLSOM, *adj.* wilful, obstinate, G. 1604.
 WİLSOMNES, *s.* wilfulness, obstinacy, G. 1365.
 WİN, *v.* win, go; WİN OWAY, get away, G. 791, 1031, 1472.
 WİNDE, *v.* go, wend, O. 140; E. 152.

- WINLY, *adv.* joyously, G. 1002.
 WIS (WYSS), *v.* show, guide, G. 908.
 WIST (WEST, WYST), *pp.* known, suffered, O. 33; E. L. 49.
 WITERLY, *adv.* surely, G. 145.
 WITING, *s.* knowing, G. 140.
 WITTE, *imperat. s.* guard, keep, S. 1604.
 WODE, *adj.* mad, S. 43; G. 537.
 WOH, *s.* wickedness, L. 52.
 WOKE (WOOKE), *pret. s.* watched, G. 793.
 WOLDE (?), *s.* power, dominion, O. 232.
 WOLDEST (WOST) = wouldst, O. 122; L. 132; E. 136.
 WOLDESTOWE = wouldst thou, A. 1455.
 WON, *adj.* accustomed, G. 874.
 WONAND, *pres. part.* dwelling, G. 1610.
 WONDE, *v.* refrain from, hesitate, A. 607.
 WONDEN, *pp.* gone, S. 833.
 WOND (WONED), *pp.* dwelt, lived, L. E. 46.
 WONE(N), *v.* live, dwell, L. 162, 237.
 WONE, *s.* quantity, store, A. 853.
 WONYNGE, *s.* dwelling, home, S. 967.
 WOR (?) = WORð, or WAR (WERE), O. 232.
 WORþ, *adj.* worthy, E. 172.
 WOSE = whoso, O. 135.
 WOST, *v.* knowest, O. 59; L. 71.
 WOUȝ. *See* WOH, E. 52 (?).
 WOUNDEN, *s. pl.* wounds, O. 36.
 WRAKE, *s.* persecution, injury, G. 768.
 WRANGWISLY, *adv.* wrongly, G. 204.
 WREGH, *pres. pl.* accuse, G. 204.
 WRETH, *s.* wrath (?), G. 80.
 WROTHERHAIL, *s.* misfortune, evil fate. G. 695.
 WROUȝT, *pp.* worked, committed, E. 167.
 3A, *adv.* yes, E. 171.
 3AF (3EF), *v.* gave, O. 79; L. 89.
 3ARE (YHARE), *adv.* quickly, G. 1594.
 3ATES, *s.* gates, O. 127.
 3ATEWARD, *s.* gate-warden, porter, O. 129.
 3E (3HE), *pron.* ye, A. 46; E. 142.
 3EDE, *pret. pl.* went, G. 1403.
 3ELLE, *v.* utter, yell, A. 1796.
 3EME, *v.* deem, care, regard, L. 24; E. 148, 180; G. 468.
 3ER (3ERE), *s. pl.* years, O. 29; E. 45; TO 3ERE, this year, long ago, G. 966.
 3ERDE (YHERD), *s.* rod, G. 420.
 3ERNED, *pp.* yearned, desired, L. 164; E. 174.
 3EUE (3OUEN), *pp.* given, E. 189.
 3HARE, *adv.* readily, clearly, A. 1296.
 3HEPE, *adj.* bold, A. 1796.
 3ONE (YHONE, 3OND), *adj.* yon, G. 1424.
 3ONGE (YONGE, GANG), *v.* go, O. 124.
 3ORE, *adv.* long ago, for long, L. 164.
 3OU = you, E. 141.
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 YFERE, *adv.* together, in unison, A. 361, 751.
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 YHEDE, *pret. pl.* went, S. 1113.
 YNE, *s.* eyes, A. 210.
 YNOH, *adv.* enough, L. 51.
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